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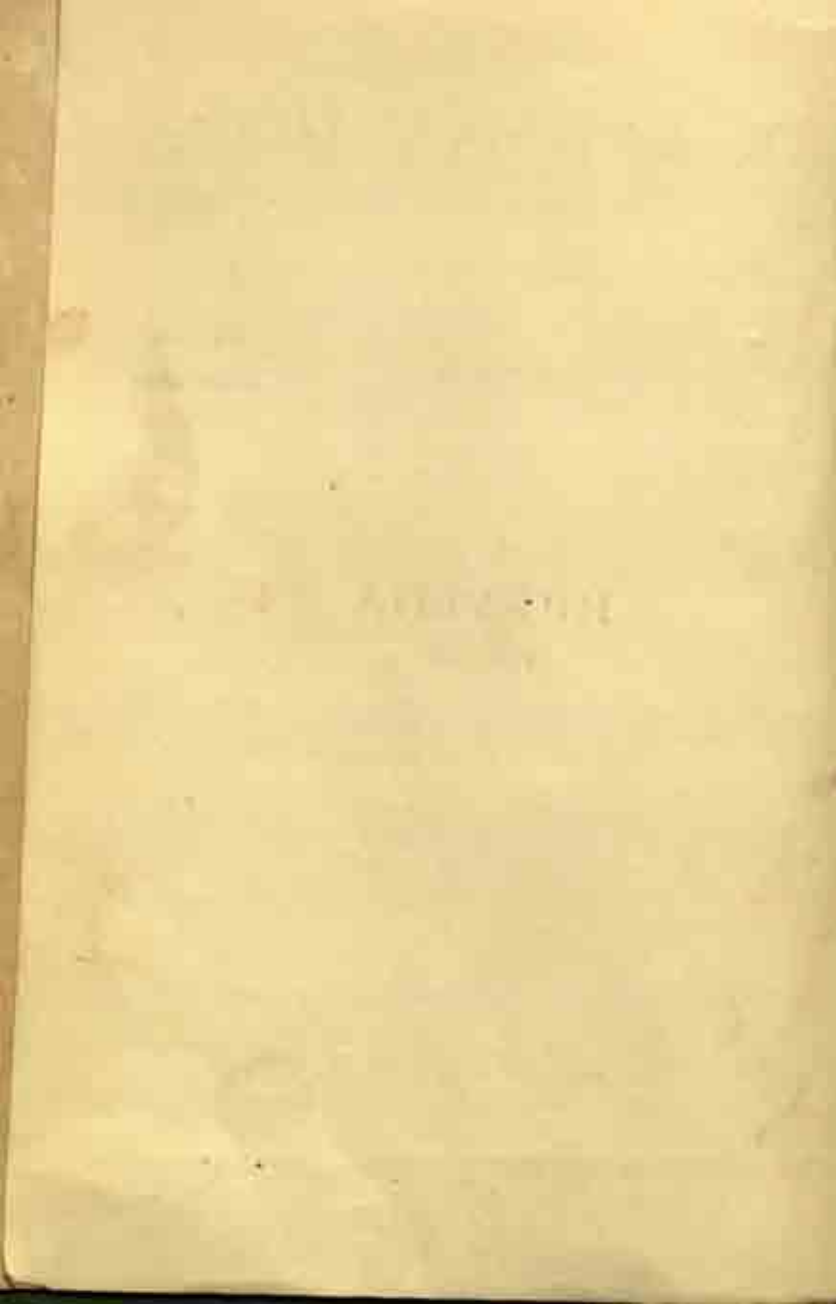
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RIG-VEDA

VOL. IV



RIG-VEDA-SANHITA

A Collection of Ancient Hindu Hymns

OF THE

RIG-VEDA.

The Oldest Authority for the Religious and Social
Institutions of the Hindus.

Translated from the original Sanskrit.

VOL. IV. 8740

By H. H. WILSON, M.A., F.R.S.

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PREFACE.

WHEN Professor Wilson died, in 1860, the printing of the fourth volume of his translation of the *Rig-Veda* had advanced as far as p. 144.* Dr. Ballantyne, his successor in the Library of the India Office, undertook to carry the remainder through the press: but his failing health prevented him, and at his death, in the early part of 1864, he had only printed one more sheet. Dr. Goldstücker had just undertaken to finish the volume, and had in fact written most of the notes to pp. 161—176.† when I returned from India, and he kindly offered to make over the work to me. I willingly accepted his proposal, as, apart from my interest in Vaidik studies, I felt, as an old Oxford pupil, a strong personal regard for Professor Wilson, and I was much pleased that my name should be associated with his in the translation. I knew how much this, his last work, had occupied his thoughts, and how his heart had been set on its completion. It had been commenced by him even before he left India, and I had witnessed in Oxford his pleasure as volume after volume was completed and published; and in the last letter I ever received from him in India, he informed me that he had at length finished the rough draft of the entire work. It thus seemed almost a sacred trust that I should do all

* Page 206 of the present volume.—H.E.B.

† These notes of Dr. Goldstücker are not printed.—H.E.B.

in my power to bring it before the public, in as complete a form as a posthumous work admits of.

Professor Wilson's translation occupies a peculiar place. No doubt, as Vaidik studies progress, and more texts are published and studied, fresh light will be thrown on these records of the ancient world; and we may gradually attain a deeper insight into their meaning than the mediæval Hindus could possess, just as a modern scholar may understand Homer more thoroughly than the Byzantine Scholiasts. But the present translation will always retain an historical value, because it is based on the native commentary, and thus represents all that the Hindus have preserved of the long line of Vaidik tradition. *Sayana* stands to the Veda as Eustathius to the Homeric poems; and Professor Wilson's work enables the English reader to know what the Hindus themselves suppose the *Rig-Veda* to mean. It is easy to depreciate native commentators, but it is not so easy to supersede them; and while I would by no means uphold *Sayana* as infallible, I confess that, in the present early stage of Vaidik studies in Europe, it seems to me the safer course to follow native tradition rather than to accept too readily the arbitrary conjectures which continental scholars so often hazard.

Professor Wilson always carefully compared the proof-sheets of his translation with Professor Max Muller's printed text, as the printing of the latter advanced; but of course, the posthumous part lacks this his final revision.

I have printed the work as it stands in the MS., except in a few cases, where the translator had evidently made

an accidental oversight, which would no doubt have been set right in the proof-sheets. It seemed hardly respectful to his memory to perpetuate such inadvertencies by print, and I have therefore tacitly corrected them.* In all cases, however, (except these obvious slips,) where the translator departs in any material point from the view given by the Hindu commentator, I have added a note at the foot of the page. In this way I have endeavoured to leave the translation itself as far as possible untouched, and yet to retain for the work one of its peculiar merits, as representing the *Rig-Veda* from the Hindu point of view.

I must express my sincere thanks to Dr. Goldstücker, to whom I owe my being selected to edit the work; and he has also frequently given me valuable assistance in the obscure parts of *Sayana's* Commentary.

LONDON,
January 20, 1866.

E. B. COWELL.

* I give two as specimens. In p. 200, the MS. has "He, the showerer, (thereby) quickly becomes manifest, engendering the (lightning) infant, etc.," the true verb of the sentence *roraviti*, "loudly roars," being accidentally omitted. In p. 190, note 2, the legend is wrongly given in the MS.: "King *Nakusha* worshipped *Saraswati* for a thousand years; for which she gave him butter and water, or milk, enough for a like period." The Sanskrit is as follows: *Sahasravatsareva kratuna yakshyamano Nakusho nama raja Saraswatim nadim prarthayamasa, sa cha tasmai sahasrasamvatsaraparyaptam payo ghritam cha pradadau*. I may add, that my alterations are generally in the notes, not in the text.

The page figures in this note refer to the first edition.—R.R.B.

PREFATORY NOTE TO THIS EDITION.

The present volume contains *Mandalas* VI and VII of the *Rig-Veda*. In the first edition, this matter occupied part of Vol. III (pages 380—507) and part of Vol. IV (pages 1—210). From page 219 onwards, Prof. Cowell added a few notes to those of Prof. Wilson when he undertook the editing work after the latter's death. Prof. Cowell's notes I have marked ‡ in the present edition. In other respects the changes made follow the lines indicated in the Prefatory Note to Vol. I.

POONA.

H. R. BHAGAVAT.

6th March 1927.

THE RIG-VEDA.

SIXTH MANDALA.

ANUVAKA I.

SUKTA I.

VI. 1. 1.

The deity is AGNI; the *Rishi* is BHARADWAJA, son of BṚHASPATI, who is the *Rishi* of nearly the entire Mandala; the metre is *Trishtubh*.

1. Thou, AGNI, art the first of the gods; a deity to whom their minds are devoted; pleasing of aspect, thou art the invoker of the deities at this rite: showerer (of benefits), bestow upon us unsurpassable strength, wherewith to sustain all (hostile) prowess.

2. Offerer of the oblation, frequent celebrator of sacrifice, now sit down on the foot-mark of ILLA, accepting the (sacrificial) food, and being glorified: devout men, expectant of great riches, have recourse to thee as to the first (of the gods).

3. Those who are assiduous in (worshipping) thee for riches follow thee, going with many VASUS by the path (of the firmament); thee, the radiant AGNI, of goodly aspect, mighty, fed with burnt-offerings, and blazing every day.

4. Men desirous of food obtain abundance unopposed when repairing to the station of the divinity with oblations ; and when delighting, AGNI, in thy auspicious presence, they repeat those thy names which are to be uttered at sacrifices.

5. Men exalt thee upon earth : they exalt thee for both kinds of affluence, (cattle and treasure, which thou bestowest upon) men : thou who extricatest (us from evil) art to be known as our preserver, as the unfailing father and mother of mankind.

6. AGNI, who is adorable, affectionate, the offerer of oblations amongst men, the giver of delight, the celebrator of worship, has sat down (upon the altar) : let us approach thee, kindled in our dwellings, on bended knees, with praise.

7. Intelligent, hoping for happiness, and devout, we glorify thee, adorable AGNI : do thou, shining with exceeding lustre, lead men to heaven.

8. (We glorify) the lord of men, of ever-existing men ; the wise, the destroyer (of foes), the showerer (of benefits) on mankind, the moving, the bestower of food, the purifier, the resplendent, AGNI, who is worshipped for (the sake of) riches.

9. The man, AGNI, who worships thee, who praises thee, who offers oblations to thee with kindled fuel, who presents burnt-offerings to thee with prostrations, he verily, protected by thee, obtains all desired wealth.

10. To thee, mighty AGNI, we offer exceeding adoration with prostrations, with fuel, with oblations : (we

glorify thee) on the altar, son of strength, with hymns and with prayers; may we be successful in our efforts (to gain) thy auspicious favour.

11. Do thou, AGNI, who hast spread heaven and earth with light, who art the preserver (of man), and (who art) to be glorified with praises, shine brightly upon us with abundant food, and with substantial riches.

12. Possessor of wealth, bestow upon us at all times opulence conjoined with dependants, and (grant) abundance of cattle to our sons and grandsons: may there be to us abundant food, satisfying our wishes, and free from blame; and may there be auspicious and reputable (means of subsistence).

13. Royal AGNI, may I obtain from thee thy many and various treasures whereby to be enriched; for, AGNI, who art the desired of multitudes, infinite are the riches (aggregated) in thee, fit, monarch, for thy worshipper.

VI. 1. 2.

The deity is AGNI; the *Rishi* is BHARADWAJA; the metre is *Anushtubh*, except in the last verse, in which it is *Shukvari*.

1. Thou alightest, AGNI, like MITRA, upon the oblation offered with the dry fuel: therefore, beholder of all, possessor of riches, thou cherishest us with food and nourishment.

2. Men verily worship thee with sacrifice and with praises: the inoffensive sun, the sender of rain, the beholder of the universe, proceeds to thee.

3. The offerers of praise, sympathizing in satisfaction, kindle thee the banner of the sacrifice, when man, the descendant of MANU, desiring happiness, invokes thee to the rite.

4. May the mortal prosper who propitiates thee, (his) benefactor, by holy rites : through the protection of thee who art resplendent, he overcomes those who hate him, as if they were mortal sins.

5. The mortal who feeds thy consecrated burnt-offering with fuel enjoys, AGNI, a dwelling peopled with descendants, and a life of a hundred years.

6. The pure smoke of thee the resplendent spreads through the firmament, matures (in clouds), and thou, the purifier, shinest with radiance like the sun, when propitiated by praise.

7. Thou art now to be praised amongst the people, for thou art our well beloved guest, venerated like an elder in the city, and to be cherished like a son.

8. Thou art manifested in the timber, AGNI, by the act of attrition : thou art the bearer (of the oblation), as a horse (is of his rider) : thou art like the circumambient wind : thou art food and dwelling ; thou art like a (new-born) babe, and variable (in movement) as a horse.

9. Thou consumest, AGNI, the unfallen (trees) as an animal (feeds) upon pasture, when, undecaying deity, the flames of thee who art resplendent shear the forests.

10. Thou enterest as the ministrant priest into the habitations of men who wish to perform sacrifice : render

them prosperous, benefactor of mankind : be propitiated, *ANGIRAS*, by the oblation.

11. Divine *AGNI*, revered as a friend, who art abiding in heaven and earth, communicate our praise to the gods : conduct the offerer of adoration to domestic felicity : and may we overcome our adversaries, our iniquities, our difficulties : may we overcome those (sins of a prior existence) : may we overcome them by thy protection.

VI. 1. 3.

The deity and *Rishi* as before ; the metre is *Trishtubh*.

1. The offerer of sacrifice, born for religious rites, who lives devoted, *AGNI*, to thee, obtains abundant light, and is a man whom thou, sympathizing in satisfaction with *MITRA* and *VARUNA*, protectest by thy shield from iniquity.

2. He who has presented (oblations) to *AGNI*, the possessor of desired (wealth), sacrifices with (all) sacrifices, and is sanctified by (all) holy acts : him, the want of excellent (posterity) does not afflict, nor does sin or pride affect a mortal.

3. When the fearful flames of thee, whose appearance is (as) faultless as (that of) the sun, spread on every side as (if they were) the lowing heifers of the night, then this *AGNI*, the asylum of all, generated in the woods, is everywhere beautiful.

4. Sharp is his path, and his vast body shines like a horse champing fodder with his mouth, darting forth

his tongue like a hatchet, and burning timber to ashes, like a goldsmith who fuses (metal).

5. He casts (afar his flames) as an archer (his arrows), and sharpens when about to dart his radiance, as (a warrior whets) the edge of his iron (weapons), he who, variously moving, passes through the night, like the light-falling foot of a bird perched upon a tree.

6. Like the adorable sun, he clothes himself with brilliant (rays): diffusing friendly light, he crackles with (his flame): (he it is) who is luminous by night, and who lights men (to their work) by day; who is immortal and radiant; who lights men by day.

7. Of whom a sound is heard when scattering his rays like (that) of the sun: the brilliant showerer (of benefits) clamours among the (burning) plants: he who, moving not with a shifting, variable motion, but, humbling (our foes), fills the well-wedded earth and heaven with wealth.

8. He who (goes) with sacred (rays), as if with self-harnessed, well-governed (steeds), who shines like lightning with his own scorching (flames), who impairs the vigour of the MARUTS, he glows radiant and rapid as the wide-shining sun.

VI. 1. 4.

The deity, *Rishi*, and metre as before.

1. Son of strength, invoker (of the gods), in like manner as at the worship of the gods by MANU thou didst offer worship with sacrifices, so now, AGNI, with willing mind, worship for us the assenting deities, regarding them as thy equals.

2. May that AGNI, who, like the illuminator of the day, is resplendent and cognizable (by all), grant us commendable food : he who is the life of all, immortal, who knows all that exists, who is our guest, waking amongst men at dawn.

3. Whose great deeds his worshippers now celebrate, who is clothed with light, radiant as the sun, exempt from decay, the purifier, he illumines (all things), and destroys the ancient cities of the dispersed (evil beings).

4. Son of strength, thou art to be praised : AGNI, sitting upon the (sacrificial) viands, has given (to his worshippers), from their birth, habitation and food : giver of strength, bestow strength upon us : triumph like a prince, so that thou mayest abide in our unassailed (dwelling).

5. He who whets his (gloom)-dispersing (radiance), who eats the (offered) oblation, a sovereign like VAYU, overcomes the nights : may we prevail (over him) who is not a donor of the oblations that are due, (AGNI), to thee, and do thou, (swift) as a horse, be the destroyer of the foes assailing (us).

6. Thou overspreadest, AGNI, heaven and earth with radiance, like the sun with his lustrous rays : the wonderful AGNI disperses the glooms like the adored (sun) moving on his path, imbued with light.

7. We celebrate thee, who art most adorable, with sacred praises : hear, AGNI, our laudation : the leaders (of rites) earnestly honour thee with offerings, thee who art divine like INDRA, and like VAYU in strength.

8. Quickly conduct us, AGNI, by unmolested paths, to riches and prosperity: (convey us) beyond sin: those delights which thou givest to thine adorers (extend) to him who (now) glorifies thee, and may we, living for a hundred winters, and blessed with excellent posterity, be happy.

VI. 1. 5.

The deity, *Rishi*, and metre as before.

1. I invoke thee, AGNI, the son of strength, the youthful, the irreproachable, the very young; thee who art wise, the sought of many, the merciful, who bestowest treasures acceptable to all.

2. Bright-blazing AGNI, invoker of the gods, to thee the adorable deities have appropriated, by night and day, the riches (of the oblation): they have deposited in the purifier (AGNI) all good things, as they have placed all beings upon earth.

3. Thou abidest from of old in these people, and by thy deeds hast been (to them) the conveyer of good things; thence, sage JATAVEDAS, thou bestowest continually wealth upon the sacrificer.

4. Do thou, protector of (thy) friends, who art most resplendent, blazing with radiance, consume with thine own imperishable flames him who injures us abiding in secret, or when near to us designs us harm.

5. He who propitiates thee, son of strength, with sacrifice, with fuel, with prayers, with praises, shines immortal amongst men, eminent in wisdom and possessed of splendid opulence and (abundant) food.

6. Accomplish quickly, AGNI, that for which thou art solicited: endowed with strength, oppose by strength our adversaries: be pleased, thou who art anointed with radiance, by the loud vociferation of thy worshipper, by whom thou art adored with hymns.

7. May we obtain through thy protection, AGNI, that which we desire: giver of riches, may we obtain of thee riches and descendants: desiring food, may we obtain food: may we obtain, imperishable AGNI, imperishable fame (through thee).

VI. 1. 6.

The deity, *Rishi*, and metre as before.

1. He who is desirous of food has recourse with a new sacrifice, approachable son of strength, (AGNI), to thee, the consumer of forests, the dark-pathed, the bright-shining, the ministrant (to the gods) of (sacrificial) food, the divine;

2. (Thou who art) white-hued, vociferous, abiding in the firmament, (associated) with the imperishable, resounding (winds), the youngest (of the gods), AGNI, who, purifying and most vast, proceeds, feeding upon numerous and substantial (forests).

3. Pure AGNI, thy bright flames, fanned by the wind, spread wide in every direction, consuming abundant (fuel): divine, fresh-rising, they play upon the woods, enveloping them in lustre.

4. Resplendent AGNI, thy bright rays, horses let loose (from the rein), shear the earth; thy (band of flame),

mounting above the high-lands of the many-tinted (earth), blazes fiercely.

5. The flame of the showerer, (AGNI), repeatedly descends like the hurled thunderbolt of the rescuer of the cattle : like the prowess of a hero is the destroying (energy) of AGNI : irresistible and fearful, he consumes the forests.

6. Thou overspreadest the accessible places of the earth with light by the energy of thy powerful, exciting (influence) : do thou disperse all perils, and, baffling (our) adversaries by thy mighty (powers), destroy (our) foes.

7. Wonderful AGNI, of wonderful strength, bestower of delight, grant to us, and to him who praises thee with gratifying (praises), wonderful, most wonderful riches, conferring fame, supplying food, comprehending male descendants, delectable and infinite.

VI. 1. 7.

AGNI as VAISHWANARA is the deity ; the *Ricki* is, as before, the metre of the two last stanzas is *Jaguti*, of the rest *Triakshh*.

1. The gods have generated VAISHWANARA, AGNI, as the brow of heaven, the unceasing pervader of earth, born for (the celebration of) sacrifice, wise, imperial, the guest of men, in whose mouth (is) the vessel (that conveys the oblation to the gods).

2. (The worshippers) glorify together, (AGNI), the bond of sacrifices, the abode of riches, the great receptacle of burnt-offerings : the gods generate VAISHWANARA, the conveyer of oblations, the emblem of sacrifice.

3. The offerer of (sacrificial) food becomes wise, AGNI, from thee : from thee heroes become the vanquishers of foes : therefore do thou, royal VAISHWANARA, bestow upon us enviable riches.

4. All the worshippers together praise thee, immortal AGNI, when born like an infant : when thou shinest, VAISHWANARA, between the parental (heaven and earth), they obtain immortality through thy (sacred) rites.

5. AGNI, VAISHWANARA, these thy mighty deeds no one can resist : when born on the lap of thy parents, thou hast stationed the banner of the days on the paths of the firmament.

6. The summits of the firmament are measured by the light of VAISHWANARA, the manifestor of ambrosial (rain) : all the regions are overspread (by the vapour) on his brow, and the seven gliding (streams) spring from thence like branches.

7. VAISHWANARA, the performer of sacred acts, is he who made the regions : foreseeing (he has made) the luminaries of heaven, and has spread throughout all worlds ; the irresistible guardian (of all), the protector of ambrosial (rain).

VI. 1. 8.

The deity and *Rishi* as before : the metre of the last verse is *Trishtubh*, of the rest *Jagati*.

1. I commemorate promptly at the holy ceremony the might of the all-pervading JATAVEDAS, the showerer, the radiant : new, pure, and graceful praise issues (from me), like the *Soma* juice (from the filter), to AGNI VAISHWANARA.

2. That AGNI who, as soon as born in the highest heaven, the protector of sacred rites, protects the pious acts (of men), he has made the manifold firmament : VAISHWANARA, the performer of good deeds, has attained heaven by his greatness.

3. The friend (of all), the wonderful (AGNI), has upheld heaven and earth : he has hidden darkness within light : he has spread out the two sustaining (worlds, heaven and earth), like two skins : VAISHWANARA comprehends all (creative) energy.

4. The mighty MARUTS have seized upon him on the lap of the waters (in the firmament), and men have acknowledged him as their adorable sovereign : MATARISHWAN, the messenger of the gods, has brought AGNI VAISHWANARA (hither) from the distant (sphere of the) sun.

5. To those, AGNI, who repeat new (praises) to thee, the object of their worship from age to age, grant riches and famous (posterity) : strike down, undecaying sovereign, the sinner with thy blaze like the thunderbolt, as if he were a tree.

6. Grant, AGNI, to us who are affluent in (offerings), wealth that cannot be taken away, that is exempt from decay, and that comprehends excellent male descendants : may we obtain, AGNI VAISHWANARA, hundreds and thousands of viands through thy protection.

7. Adored AGNI, present in the three worlds, protect thy worshippers with thine irresistible protections, preserve the strength of us who offer (oblations) : glorified (by us), AGNI VAISHWANARA, transport us (beyond evil).

VI. 1. 9.

The deity, *Rishi*, and metre as before.

1. The dark day and the light day revolve alternate, affecting (the world) by their recognizable (properties): AGNI VAISHWANARA, manifested like a prince, dispels darkness by his lustre.

2. I understand not the threads (of the warp), nor the threads of the woof, nor that (cloth) which those who are assiduous in united exertion weave: of what (man) may the son declare the words that are to be spoken in the next world, (instructed) by a father abiding below.

3. He verily knows the threads of the warp and of the woof, he speaks in due season what is to be said, who comprehends all this (universe); who is the protector of ambrosial water, sojourning both above and below, and contemplating (the world) under a different (manifestation).

4. This VAISHWANARA is the first offerer of burnt-offerings: behold him: this is the light immortal amongst mortals: he has been born in a bodily shape, immoveable, all-pervading, immortal, ever increasing.

5. A steady light, swifter than thought, stationed among moving beings to show (the way) to happiness: all the gods being of one mind, and of like wisdom, proceed respectfully to the presence of the one (chief) agent, (VAISHWANARA).

6. Mine ears are turned (to hear him), mine eyes (to behold him); this light that is placed in the heart (seeks to know him); my mind, the receptacle of distant

(objects), hastens (towards him): what shall I declare (him)? how shall I comprehend him?

7. All the gods, alarmed, venerate thee, AGNI, abiding in darkness: may VAISHWANARA preserve us with his protection: may the immortal AGNI preserve us with his protection.

VI. 1. 10.

The deity is AGNI; the *Rishi* as before; the metre is *Trishubh*, except in the last verse, in which it is *Virej*.

1. Place before you at the progressive, uninterrupted sacrifice, the divine, adorable, perfect AGNI, with prayers; for he, the resplendent JATAVEDAS, makes us prosperous in sacred rites.

2. Brilliant, many-rayed AGNI, invoker of the gods, kindled with many fires, (hear) this (praise) of men; which delightful praise, pure as the clarified butter (that has been filtered), his worshippers offer unto him as MAMATA (formerly offered it).

3. He thrives in abundance amongst men, who, pious, presents to AGNI (oblations) with prayers; the wonderfully radiant AGNI places him with marvellous protection in the enjoyment of pasturage full of herds of cattle.

4. The dark-pathed, as soon as generated, filled with his afar-seen light the two spacious (worlds): he, the purifier, is now beheld dispersing with his radiance the thick glooms of night.

5. Bestow quickly, AGNI, upon us who are affluent (in oblations), wondrous wealth, with abundant viands,

and protections, such as enrich other men with wealth, with food, and with male descendants.

6. AGNI, desirous (of the offering), accept this sacrifice, this food which the presenter (of the oblation), sitting down (before thee), offers unto thee : accept the blameless (praises) of the BHARADWAJA (race), and favour them that they may obtain many sorts of food.

7. Scatter (our) enemies : augment our abundance : and may we, blessed with virtuous male descendants, enjoy happiness for a hundred winters.

VI. 1. 11.

The deity, *Rishi*, and metre as before.

1. AGNI, invoker of the gods, do thou who art adorable, being instigated by us, worship at our present rite the foe-repelling (troop) of the MARUTS, and bring to our sacrifice MITRA and VARUNA, the NASATYAS, and Heaven and Earth.

2. Thou art amidst mortals at the celebration (of sacrifice), the invoker of the gods, (thou who art) most deserving of praise, a divinity doing us no harm : the bearer (of the oblation) offers (the gods), AGNI, thine own body with purifying flame as if with their mouth.

3. Praise, solicitous of wealth, is ever addressed, AGNI, to thee, inasmuch as thy manifestation (enables) the worshipper to sacrifice to the gods, when the pious sage, the most earnest adorer amongst the ANGHIRASAS, the reciter (of the hymn), repeats at the ceremony the gratifying measure.

4. The brilliant AGNI, mature in wisdom, has shone resplendently : offer worship to the wide-spread heaven and earth, thou whom, well-fed, the five races of men, bearing oblations, propitiate, with (sacrificial) food, as if thou wast a mortal guest.

5. When the holy grass has been cut, (to be presented) to AGNI, with the oblation ; when the well-trimmed ladle, filled with butter, has been lifted up ; then thy receptacle, (the altar), has been prepared on the surface of the earth, and the sacred rite is had recourse to, as light (concentrates) in the sun.

6. AGNI, many-rayed, invoker of the gods, blazing with brilliant fires, bestow upon us riches ; and may we, Son of strength, clothing thee with oblations, overcome iniquity (like) a foe.

VI. 1. 12.

The deity, *Rishi*, and metre as before.

1. AGNI, the invoker of the gods, the lord of sacrifice, abides in the dwelling of the institutor of the rite, to offer sacrifice to heaven and earth : he, the Son of strength, the observer of truth, has overspread (the world) from afar, like the sun, with light.

2. Adorable and resplendent AGNI, to whom, mature in wisdom, the worshipper offers oblations at every sacred rite, do thou, who art present in the three (worlds), move with the speed of the traverser (of the sky, the sun), to convey the valuable oblations of men (to the gods).

3. He, whose pure and spreading flame blazes in the forest, shines with increasing intensity, like the sun on

his (celestial) path: rushing like the innoxious (wind) amongst the plants, immortal, unimpeded, he lights up (all things) by his own (lustre).

4. AGNI, who knows all that exists, is propitiated in our dwelling by our praises, like those gratifying (commendations which proceed) from one soliciting (a favour): feeder upon trees, consumer of forests, impetuous in act as the bull, the (progenitor of calves), he is glorified by the celebration of sacrifices.

5. They glorify his flames in this world: when, easily thinning the woods, they spread over the earth: he, who glides along unarrested, and rapid in movement as a fast flying thief, shines over the desert.

6. Quick-moving AGNI, kindled with all (thy) fires, (guard) us from reproach: thou bestowest riches, thou scatterest adversaries: may we, blessed with excellent male descendants, enjoy happiness for a hundred winters.

VI. 1. 13.

The deity, *Rishi*, and metre as before.

1. Auspicious AGNI, all good things proceed from thee, like branches (from the trunk) of a tree, renowned riches, vigour for the destruction of foes, the rain of heaven: thou art to be glorified, the sender of the waters.

2. Do thou, who art adorable, bestow upon us precious wealth: beautiful with radiance, thou passest (around) like the circumambient (wind): thou, divine AGNI, art like MITRA, the giver of abundant water and ample wealth.

3. That man, the protector of the virtuous, destroys, AGNI, his enemy by his strength, and baffles, intelligent,

the might of (the *Asura*) *PANi*, whom thou, the wise, the parent of sacrifice, consentient with the grandson of the waters, encouragest (in the hope) of riches.

4. The mortal who by praise, by prayers, by sacrifices, attracts, Son of strength, thy heightened (radiance) to the altar, enjoys all-sufficiency and corn, and abounds in wealth.

5. Grant, Son of strength, to men (who praise thee), those abundant viands and excellent descendants, (that may contribute) to their prosperity: grant also that copious sustenance from cattle, which by thy strength thou takest away from a churlish and malignant adversary.

6. *AGNI*, Son of strength, do thou who art mighty be our councillor: give us sons and grandsons, together with food: may I, by all my praises, obtain the fulfilment of my desires; may we, blessed with excellent male descendants, enjoy happiness for a hundred winters.

VI. 1. 14.

The deity and *Rikī* as before; the metre is *Anuakṣh*, except in the last verse, in which it is *Shakuri*.

1. May the mortal who propitiates *AGNI* by devotion and worship, together with praises, quickly become distinguished as first (amongst men), and acquire ample food for the support (of his children).

2. *AGNI* verily is most wise; he is the chief performer of religious rites, a holy sage: the progeny of men glorify *AGNI* as the invoker of the gods at sacrifices.

3. The manifold treasures of the enemy (detached from them) are enulous, AGNI, for the preservation (of thy worshippers): men who worship thee, triumphing over the spoiler, seek to shame him who celebrates no sacred rite by (their) observances.

4. AGNI bestows (upon his worshippers) a male descendant, (the performer of good) works, the subduer of foes, the protector of the virtuous, at whose appearance his enemies tremble through fear of his prowess.

5. The mighty and divine AGNI, endowed with knowledge, protects the mortal from reproach whose rich (offerings) are unobstructed (by evil spirits), and unshared by other (offerers) at sacrifices.

6. Divine AGNI, revered as a friend, who, abiding in heaven and earth, communicates our praise to the gods, conduct the offerer of adoration to domestic felicity, and may we overcome our adversaries, our iniquities, our difficulties: may we overcome them by thy protection.

VI. 1. 15.

The deity is AGNI: the *Bhāṣa* either VITAHANYA of the family of ANGIRAS, or BHARADWAJA, as before; the metre varies: that of the first, second, fourth, fifth, seventh, eighth, and ninth stanzas is *Jagati*; of the third and fifteenth, *Shakvari*; of the sixth, *Atishakvari*; of the seventeenth, *Anashubhā*; of the tenth and following four, and of the sixteenth and nineteenth, *Trishubhā*.

1. Propitiate by praises this guest who wakes at dawn, the cherisher of all people, who on every occasion descends, pure of origin, from heaven, and, present as the embryo (in the wood of attrition), consumes immediately the offered (oblation).

2. Wonderful AGNI, whom, adorable and upward flaming, the BHRIKUS regard as a friend, deposited in the wood of (attrition), be pleased with VITAHAVYA, since thou art glorified by (his) praise every day.

3. Do thou, who art unresisted, become the benefactor of him who is skilled (in sacred rites), his defender against a near or distant enemy : Son of strength, who art ever renowned, grant wealth and a dwelling to VITAHAVYA, the offerer of the oblation.

4. Propitiate with pious praises the radiant AGNI, your guest, the guide to heaven, the invoker of the gods (at the sacrifice) of MANU, the celebrator of holy rites, the speaker of brilliant words like a learned sage, the bearer of oblations (to the gods), the lord, the divine.

5. (Propitiate him) who shines upon the earth with purifying and enlightening lustre, as the dawns with light ; him, who like (a warrior) discomfiting (his foes) quickly blazed forth in the contest in defence of ETASHA ; him, who is satiated (with food), exempt from decay.

6. Worship repeatedly the adorable AGNI with fuel ; (him) who is ever your dear friend, your guest : approach the immortal AGNI with praises, for he, a god among gods, accepts our homage.

7. I glorify with praise the kindled AGNI, pure, purifying, permanent, (placed) before (us) at the sacrifice : let us celebrate with pleasant (hymns) the wise AGNI, the invoker of the gods, the adored of many, the benevolent, the far-seeing, him who knows all that exists.

8. Thee, AGNI, have gods and men in every age retained as their messenger, immortal bearer of oblations,

beneficent, adorable : they have placed him with reverence (upon the altar), vigilant, pervading, the protector of mankind.

9. Showing grace, AGNI, to both (gods and men), and at each sacred rite the messenger of the gods, thou traversest earth and heaven : inasmuch as we offer thee worship and praise, therefore do thou, who art the guardian of the three (regions), be auspicious to us.

10. We of little wisdom adore the most wise AGNI, the well-formed, the well-looking, the graceful-moving : may AGNI, who knows all things that are to be known, offer the sacrifice : may he announce the oblation to the immortals.

11. Thou cherishest, thou protectest, AGNI, that man who offers worship, hero, to thee, the far-seeing : thou rewardest with strength and with riches him (who undertakes) the institution, (who effects) the accomplishment, of the sacrifice.

12. Protect us, AGNI, from the malignant, preserve us, mighty one, from wickedness : may the offering come to thee free from defects : may desirable riches, by thousands, (reach us).

13. AGNI is the invoker of the gods, the lord of the house, the ruler, who knows all that is, knows all existing beings ; he is the most assiduous worshipper amongst gods or men : let him who is observant of truth offer worship.

14. AGNI, minister of the sacrifice, bright with purifying lustre, approve of that (worship) which is this day

celebrated by the institutor of the rite : thou verily art the sacrificer, therefore address the worship (to the gods) ; and since by thy greatness thou art all-pervading, therefore, youngest (of the gods), accept the oblations which are to-day (presented) to thee.

15. Look, AGNI, upon the (sacrificial) viands duly deposited (upon the altar) : Heaven and Earth detain thee to sacrifice (to the gods) : opulent AGNI, protect us in battle, whereby we may pass safe over all evils : may we pass over those of a prior existence ; may we pass over them by thy protection.

16. Bright-rayed AGNI, sit down first with all the gods, upon the altar lined with wool, a nest (of perfumes) and suffused with *ghœe*, and rightly convey (to the deities) the sacrifice of the institutor of the rite, of the presenter of the oblation.

17. The priests churn thee, AGNI, as was done by ATHARVAN, and bring him from the glooms of night, wandering deviously, but not bewildered.

18. Be born, AGNI, at the sacrifice, for the welfare of the offerer (of the oblation) to the gods : bring hither the immortal deities, the augmenters of the (sacred) rite : present our sacrifice to the gods.

19. Lord of the house, AGNI, we, amongst men, promote thine increase by fuel : may our domestic fires be supplied with all that is essential : enliven us with brilliant radiance.

ANUVAKA II.

VI. 2. 1.

The deity is AGNI, the *Rishi* BHARADWAJA; the metre is *Gayatri*, modified in the first, sixth, seventh, and eighth verses as *Vardhamana Gayatri*, and, with the exception of the twenty-seventh, forty-seventh, and forty-eighth verses, in which it is *Anushtubh*, and of the forty-sixth, in which it is *Trishtubh*: the *Sukta* is of unusual length in this part of the Veda.

1. Thou, AGNI, hast been appointed by the gods, the ministrant for men, the descendants of MANU, at all sacrifices.

2. Therefore do thou at our sacrifice offer oblations to the great deities with exhilarating flames: bring hither the gods: offer them worship.

3. AGNI, doer of great deeds, creator, thou knowest (how to travel over) with speed (great) roads and (little) paths at sacrifices.

4. BHARATA, with the presenters of the oblation, has joyfully praised thee in thy (two-fold capacity), and has worshipped thee, the adorable, with sacrifices.

5. As thou hast conferred these many blessings upon DIVODASA when presenting libations, (so now grant them) to the (actual) offerer, BHARADWAJA.

6. Hearing the adoration of the sage, do thou, who art the immortal messenger, bring hither the celestial people.

7. Pious mortals invoke thee, divine AGNI, at sacrifices, to convey their (sacrificial) food to the gods.

8. I glorify thy splendour, and the acts of thee the liberal giver: all who, (through thy favour) enjoy their desires, glorify thee.

9. Thou hast been appointed by MANU, the invoker of the gods, the most wise bearer of oblations (to them) by thy mouth : worship, AGNI, the people of heaven.

10. Come, AGNI, to the (sacrificial) food : being landed, (come) to convey the oblation (to the gods) : sit down as the ministrant priest upon the sacred grass,

11. We augment thee, ANGIRAS, with fuel and with butter : blaze fiercely, youngest (of the gods).

12. Divine AGNI, bestow upon us (wealth), excellent, great, and (comprehending) worthy male descendants,

13. The sage, ATHARVAN, extracted thee from upon the lotus-leaf, the head, the support of the universe,

14. The *Rishi*, DADHYANCH, the son of ATHARVAN, kindled the slayer of VRITRA, the destroyer of the cities of the *Asuras*.

15. (The *Rishi*) PATHYA, the showerer, kindled thee, the destroyer of the *Dasyu*, the winner of spoil in battle,

16. Come, AGNI, that I may address to thee other praises in this manner : augment with these libations.

17. Wheresoever, and upon whatsoever thy mind is directed, thou bestowest uncommon vigour, and there thou makest thine abode.

18. Let not thy full (blaze) be distressing to the eye, giver of dwellings to thy humble votaries, and, therefore accept our worship.

19. AGNI, the bearer (of oblations), the destroyer of the enemies of DIVONASA, the cognizant of many, the protector of the good, has been brought hither (by our praises).

20. Surpassing all earthly things, may he bestow upon us riches, destroying his enemies by his greatness, unresisted, unassailed.

21. Thou hast overspread, AGNI, this vast (firmament) with radiant concentrated lustre, recent like that of old.

22. Sing praise and offer sacrifice, my friends, to the foe-discomfiting, the creator, AGNI.

23. May that AGNI indeed sit down (at our sacrifice), who in every age of man has been the invoker of the gods, the doer of wise deeds, the messenger of the gods, the bearer of oblations.

24. Giver of dwellings, worship on this occasion the two regal divinities, MITRA and VARUNA, whose acts are holy, the ADITYAS, the company of the MARUTS, and heaven and earth.

25. Son of strength, AGNI, the glorious radiance of thee who art immortal, bestows food upon (thy) mortal worshipper.

26. May the donor (of the oblation), propitiating thee by his acts to-day, be exalted, and (rendered) very opulent: may (such) mortal be diligent in (thy) praise.

27. Those, AGNI, who are protected by thee, wishing for the whole (term of) life (obtain it), overcoming hostile assailants, destroying hostile assailants.

28. May AGNI with his sharp flame, demelish the devourer (of the oblation): may AGNI grant us riches.

29. JATAVEDAS, all-beholder, bring us wealth with good posterity: doer of good deeds, destroy the *Rakshasas*.

30. Preserve us, JATAVEDAS, from sin; enunciator of prayer, protect us from the malevolent.

31. The malevolent mortal who threatens us with murderous weapon, from him defend us, and also from sin.

32. Scatter, divine AGNI, by thy flame, that evil-doer, the man who seeks to kill us.

33. Subduer of foes, grant to BHARADWAJA infinite happiness and desirable wealth.

34. May AGNI, propitiated by praise, desirous of (sacrificial) affluence, kindled, bright, and fed with burnt-offerings, destroy all adversaries.

35. Radiant in the embryo of the maternal (earth), on the imperishable (altar); the cherisher of the paternal (heaven), sitting on the seat of sacrifice.

36. Bring to us, JATAVEDAS, all-beholder, food with progeny; such (food) as is brilliant in heaven.

37. Strength-begotten AGNI, we, offering (sacrificial) food, address praises to thee who art of pleasing aspect.

38. We have recourse, AGNI, to the shelter of thee, the lustrous, the golden-feathered, as to the shade (of a tree).

39. Thou, AGNI, who art like a fierce archer, or like a sharp-horned bull, hast destroyed the cities (of the *Asuras*).

40. (Worship) that AGNI whom (the priests) bear in their hands like a new-born babe; the devourer (of the oblation), the (conveyer of the) holy sacrifices of men.

41. Conduct the divine (AGNI), the bestower of infinite wealth, to (receive charge of) the food of the gods; let him sit down on his appropriate seat.

42. (Welcome him) as soon as born, like a beloved guest, and place the lord of the mansion upon the sacred (altar) whence wisdom is derived.

43. Harness, divine AGNI, thy well-trained horses, who bear thee quickly to the sacrifice.

44. Come, AGNI, to our presence; bring hither the gods to partake of the (sacrificial) viands, to drink the *Soma* juice.

45. Blaze up, AGNI, bearer of oblations: shine, undecaying AGNI, radiant with undecaying lustre.

46. Whatever mortal, offering oblations, worships a deity with (sacrificial) food, let him at the ceremony also worship AGNI, the invoker of heaven and earth, the sacrificer with truth; let him adore (AGNI) with uplifted hands.

47. We offer to thee, AGNI, the oblation sanctified by the heart, and (identified) with the sacred verse: may the vigorous bulls and the cows be (as such an oblation) to thee.

48. The gods kindle AGNI as the chief (of them); as the especial destroyer of VĀTRĀ; by whom the treasures (of the *Asuras*) are carried off; by whom the *Rakshasas* are destroyed.

VI. 2. 2.

6.17

The deity is INDRA: the *Rishi* BHARADWAJA; the metre is *Tishtith*.

I. Fierce INDRA, glorified by us, drink that *Soma* (animated) by which thou hast discovered the vast herd of cattle (stolen by the *Panis*), and, overcomer of enemies,

wielder of the thunderbolt, thou hast slain, by thy strength all opposing foes.

2. Drink it, INDRA, thou who enjoyest the flavourless *Soma* : thou who art the preserver, the handsome-chinned, the showerer (of benefits) on those who praise thee ; who art the breaker of mountains, the wielder of the thunderbolt, the curber of steeds, do thou bestow upon us various food.

3. Drink it as of old, and may it exhilarate thee : hear our prayer, and be exalted by our praises ; make the sun visible, nourish us with food, destroy our enemies, rescue the cattle,

4. Abounding in food, INDRA, let these exhilarating draughts copiously bedew thee, the resplendent : let the inebriating juices delight thee who art mighty, deficient in no (excellence), powerful, manifold, the overcomer of foes.

5. By which (juices) being exhilarated thou hast appointed the sun and the dawn (to their offices), driving away the solid (glooms) : thou hast penetrated, INDRA, the mountain, unmoved from its own seat, concealing the cattle.

6. By thy wisdom, by thy deeds, through thy power, thou hast developed the mature (milk) in the immature (udders), thou hast opened the strong doors for the cattle (to come forth) : associated with the *Angirases*, thou hast liberated the cows from their fold.

7. Thou hast filled the wide earth, INDRA, with (the fame of) thy deeds : thou, the mighty one, hast propped

up the vast heaven : thou hast sustained the heaven and earth, whose children are the gods, (and who are) the old and mighty parents of sacrifice.

8. All the gods then placed thee, INDRA, as their mighty chief in front for battle : when the impious (*Asuras*) assailed the deities : the MARUTS supported INDRA in the conflict.

9. The heaven bowed down in the two-fold dread of thy thunderbolt, and thy individual wrath, when INDRA, the giver of food, struck to the sleep (of death) the assailing AHI.

10. Fierce INDRA, TWASHTRI constructed for thee, the mighty one, the thousand-edged, the hundred-angled thunderbolt, wherewith thou hast crushed the ambitious, audacious, loud-shouting AHI.

11. For thee, INDRA, whom all the MARUTS, alike pleased, exalt, may PUSHAN and VISHNU dress for thee a hundred buffaloes, and to him may the three streams flow with the inebriating, foe-destroying *Soma*.

12. Thou hast set free the greatly obstructed and arrested water of the rivers, the afflux of the waters : thou hast directed them, INDRA, upon their downward paths : thou hast sent them rapidly down to the ocean.

13. May our new prayer bring to our protection thee, INDRA, who art the maker of all these (things that exist) : who art mighty, fierce, undecaying, the giver of strength, having excellent descendants, the MARUTS, well-armed, the bearer of the thunderbolt.

14. Do thou, resplendent *INDRA*, uphold us who are devout, for (the obtaining of) food, of sustenance, of nourishment, of wealth: bestow upon *BHARADWAJA* pious posterity, with numerous attendants: be with us, *INDRA*, every future day.

15. May we, by this (praise), obtain food granted by the deity: may we, blessed with excellent male descendants, be happy for a hundred winters.

VI. 2. 3.

6.18

The deity, *Rishi*, and metre as before.

1. Praise him who is *INDRA*, the invoked of many, endowed with overpowering vigour, the destroyer (of foes), unharmed by them: exalt with these praises the irresistible, fierce, victorious *INDRA*, the showerer (of benefits) upon mankind.

2. He is ever the combatant, the donor, the engaged in battle, the sympathizer (with the sacrificer), the benefactor of many, the loud-sounding, the partaker of the stale libation, the stirrer up of dust (in strife), the chief protector of men the descendants of *MANU*, the endowed with strength.

3. Thou art he who has quickly humbled the *Dasyus*: thou art the chief one who has given posterity to the *Arya*: but, *INDRA*, is not verily thy power such? if it be not, then in due season confessa.

4. Yet, most mighty one, I believe that power is verily always in thee, who art manifest at many rites, and art the enemy of (our) enemies: (the power) that is fierce in

the fierce one, most mighty in the mighty one, most unassailable in the subduer (of foes).

5. May that our ancient friendship with thee ever endure; as when, along with the *Angirasas*, celebrating thy praises, thou, beautiful INDRA, caster down of the immoveable (rocks), didst verily slay *Bala*, hurling (his darts against thee), and force open his cities, and all his gates.

6. Fierce INDRA, maker of rulers, thou art he who is to be invoked with praises in a great conflict: thou art he (who is to be invoked) for sons and grandsons, he, the wielder of the thunderbolt, who is to be especially glorified in battles.

7. With immortal, foe-humiliating might, he has promoted the (multiplied) birth of mankind: he, the chief of leaders, dwells in the same dwelling with fame, with strength, with riches, with heroism.

8. He who is never perplexed, who is no engenderer of that which is in vain, whose name is renowned, who promptly (exerts himself) for the overturning of the cities (of the *Asuras*), and for the destruction (of his foes): thou, (INDRA), hast indeed slain CHUMURI, DHUNI, PIRU, SHAMHARA, and SHUSHNA.

9. (Endowed) with upward-rising, foe-thinning, and glorified (vigour), ascend thy car for the destruction of VETRA: take the thunderbolt in thy right hand, and baffle, giver of wealth, the devices (of the *Asuras*).

10. In like manner as AGNI consumes the dry forest, so, INDRA, thy weapon (destroys thine enemies): as (formidable as thy) fearful shaft, consume the *Rakshasas*:

thou who hast crushed them with thy resistless and mighty (weapon), hast shouted aloud (in the combat) and demolished all evil things.

11. Opulent INDRA, Son of strength, the invoked of many, whose union (with energy) the impious is unable to disjoin, come down to us with thousands of riches by very powerful conveyances.

12. The vastness of the affluent, ancient (INDRA), the demolisher (of foes), exceeds that of the heaven and the earth : there is no antagonist, no counterpart, no recipient of him abounding in wisdom, victorious (in war).

13. That exploit is celebrated in the present day (which thou hast) achieved for KUTSA, for AYU, for ATITHIGVAN : to him thou hast given many thousands (of riches), and thou hast quickly elevated TURVAYANA over the earth by thy power.

14. Divine INDRA, all the gods have glorified thee, the wisest of the wise, for the destruction of AHI : when propitiated, thou hast given wealth to the distressed worshipper, and to his posterity.

15. The heaven and earth, and the immortal gods, acknowledge thy might : doer of many deeds, do that which is yet undone by thee, give birth to a new hymn at (thy) sacrifices.

VI. 2. 4.

6-19

The deity, *Rikhi*, and metre as before.

1. May the great INDRA, who is as a monarch, the fulfiller (of the desires) of men, come hither : may he

who is mighty over the two (realms of space), uninjurably by (hostile) efforts, increase (in capacity) for heroism in our presence : may he who is great (in body), eminent (in qualities), be honoured by the performers (of pious acts).

2. Our praise encourages INDRA to munificence, the vast, quick-moving, undecaying, ever-youthful INDRA, mighty with unsurpassable strength, who rapidly grows to greatness.

3. Extend towards us thy long, active, and bountiful hands, (to bring us) food : be about us, lowly-minded INDRA, in battle, as a herdsman (tends) the herds of cattle.

4. Desiring sustenance, we invoke thee, the renowned INDRA, on this occasion, the destroyer (of enemies), together with his powerful allies (the MARUTS) : as his ancient adorers have been, (may we be), exempt from blame, irreproachable, unharmed.

5. In him who is observant of pious rites, who is a giver of wealth, who is exalted by the *Soma* beverage, the (lord) of desirable riches, the distributor of food, (in him) the treasures fit (for his worshippers) congregate like rivers flowing into the ocean.

6. Bestow upon us, hero INDRA, most vigorous vigour : subduer (of enemies, bestow upon us) most energetic and fierce energy : grant, lord of steeds, all the bright and invigorating (treasures) fit for men, to make us happy.

7. Impart to us, INDRA, that thine invigorating exultation which overcomes enemies, and is irresistible, whereby, protected by thee, triumphant we may glorify thee for the sake of (obtaining) sons and grandsons.

8. Bestow upon us, INDRA, vigorous strength, the realizer of wealth, great and propitious, wherewith, through thy protection, we may destroy our enemies in battles, whether they be kinsmen or strangers.

9. May thine invigorating strength come from the west, from the north, from the south, from the east; may it come to us from every quarter: grant us riches combined with felicity.

10. We enjoy, INDRA, through thy guiding protection, desirable affluence along with descendants and reputation: grant us, sovereign, who rulest over (earthly and heavenly) riches, vast, desirable, and infinite treasure.

11. We invoke on this occasion for his present protection, that INDRA who is attended by the MARUTS; who is the showerer (of benefits); augmenting (in prowess); the unreviled of foes, radiant, ruling, all-subduing, fierce, the giver of strength.

12. Wielder of the thunderbolt, humble that man who looks upon himself as the greatest amongst those men of whom I am: we invoke thee now to (descend) upon the earth at the time of battle, and for (the sake of obtaining) sons and grandsons.

13. Invoked of many, may we, through these thy friendly (praises), ever be superior to successive foes, destroying, oh hero, both (classes of) enemies, (kindred or unallied); and may we, protected by thee, be happy with abundant riches.

VI. 2. 5.

6.20

The deity, *Rishi*, and metre as before; in the seventh stanza the latter is *Vijaj*.

1. INDRA, Son of strength, grant us (a son), the possessor of thousands, the owner of cultivated lands, the subduer of foes, the riches that may overcome men in battles by strength, as the radiant (sun) overspreads the earth by his rays.

2. To thee, INDRA, as to the sun, all strength has verily been given by the gods; so that, drinker of the stale *Soma*, associated with VISHNU, thou mightest slay the hostile *Ahi* obstructing the waters.

3. When INDRA, the destroyer, the most mighty, the strongest of the strong, the giver of food, the possessor of vast splendour, received (the thunderbolt), the shatterer of all the cities (of the *Asuras*), he became the lord of the sweet *Soma* beverage.

4. The PANIS, INDRA, fled, with hundreds (of *Asuras*), from the sage, thy worshipper (and ally) in battle; neither did he, (INDRA), suffer the deceptions of the powerful SHUSHNA to prevail over his weapons, nor did he (leave him) any of his sustenance.

5. When SHUSHNA passed away upon the falling of the thunderbolt, then the universal strength of the great oppressor was annihilated; and INDRA enlarged their common car for (the use of) his charioteer KUTSA, for (the sake of) the worship of the sun.

6. And the hawk bore to INDRA the exhilarating *Soma*, when, bruising the head of the oppressor NAMACHI, and

protecting the slumbering NAMI, the son of SAYA, he provided, for the well-being (of the sage), riches and food.

7. Thou hast scattered by force, wielder of the thunderbolt, the strong cities of the deadly-deluding PIPRU: thou hast given, bountiful INDRA, uninjurably wealth to RITISWAT, the donor of sacrificial gifts.

8. INDRA, the granter of wished-for felicity, compelled the many-fraudulent ETASA and DASONI, TUTUJI, TUGRA, and IBHA, always to come submissively to (the *Raja*) DYOTANA, as a son (comes before a mother).

9. Bearing in his hand the foe-destroying thunderbolt, INDRA, unresisted, demolishing these his adversaries; he mounts his two-horse (car), as a warrior (ascends) his chariot; harnessed at a word, his steeds convey the mighty INDRA.

10. (Favoured) by thy protection, INDRA, we solicit new (wealth): by this adoration men glorify thee at sacrifices, for that thou hast shattered with thy bolt the seven cities of SHABAT, killing the opponents (of sacred rites), and giving (their spoils) to PURUKUTSA.

11. Desirous of opulence, thou, INDRA, hast been an ancient benefactor of USHANAS, the son of KAVI: having slain NAVAVASTWA, thou hast given back his own grandson, who was (fit) to be restored to the grandfather.

12. Thou, INDRA, who makest (thine enemies) tremble, hast caused the waters, detained by DHUNI, to flow like rushing rivers: so, hero, when, having crossed the ocean, thou hast reached the shore, thou hast brought over in safety TURVASA and YADU.

13. All this, INDRA, has been thy work in war: thou hast put to sleep, (in death), the slumbering DHUMI and CHUMURI; and thereupon DABHITI, pouring the libation, preparing the oblation, and supplying the fuel, has glorified thee with *Soma* offerings.

VI. 2. 6. 6.21

The deity, *Bishi*, and metre as before, except in stanzas nine and eleven, where the VISHWADEVAS take the place of INDRA.

1. These earnest adorations of the much-desiring worshipper glorify thee, hero, INDRA, who art adorable: mounted on thy car, undecaying, ever new, and to whom the wealth (of sacrifice), the most excellent opulence, proceeds.

2. I glorify that INDRA who is propitiated by praises, exalted by sacrifices, who knows all things; the magnitude of whom, the possessor of various wisdom, exceeds in vastness (that of) heaven and earth.

3. He who made the indistinct, wide-spreading darkness distinct with the sun: whenever, possessor of strength, mortals are seeking to adore the dwelling of thee who art immortal, they harm not (any living being).

4. What is he, the INDRA who has done these deeds? what region does he frequent? among what people (does he abide)? what worship, INDRA, gives satisfaction to thy mind? what praise is able to gratify thee? which of thy invokers (is most acceptable to thee)?

5. Doer of many deeds, these elders, born in former times, engaged in sacred rites, have been, as they are now,

thy friends : so have those of mediæval and those of recent (date) : therefore, invoked of many, take notice of thy (present) humble (adorer).

6. Humble (worshippers), adoring him, commemorate, INDRA, thy excellent, ancient, and glorious (deeds) : so, hero, who art attracted by prayer, we praise thee who art mighty, for those great actions with which we are acquainted.

7. The strength of the *Rakshasas* is concentrated against thee : bear up well against that mighty manifested (effort) : scatter them, valiant (INDRA), with thy old associate, thy friend, the thunderbolt.

8. Supporter of (thy) worshippers, hero, INDRA, listen (to the praises) of thy present adorer, for thou hast always attended to invocations at sacrifices in ancient times, as the kinsman of our forefathers.

9. Propitiate to-day, for our protection and preservation, VARUNA, MITRA, INDRA, and the MARUTS, PUSHAN, VISHNU, AGNI of many rites, SAVITRI the herbs, the mountains.

10. INDRA, of great power, and to be devoutly worshipped, these thine adorers glorify thee with hymns : do thou, who art invoked, hear the invocation of (him) invoking thee, for there is no other divinity than thou, immortal (INDRA), such as thou art.

11. Come quickly, Son of strength, thou who knowest (all things), upon my prayer : together with all the adorable (divinities) : they who, with the tongue of AGNI, are

partakers of the sacrifice, who rendered MANU (victorious) over his adversaries.

12. Constructor of paths, who art cognizant (of all things), be our preceder, whether in easy or difficult (ways) : bring to us food, INDRA, with those thy (steeds), who are unwearied, large, and bearers of great burthens.

VI. 2. 7.

6.22

The deity, *Rishi*, and metre as before.

1. I glorify with these praises, INDRA, who alone is to be invoked by man : who comes (to his worshippers) the showerer (of benefits), the vigorous, the observer of truth, the subduer of foes, the possessor of manifold knowledge, the mighty.

2. To him the seven sages, our ancient progenitors, performing the nine days' rite, were offerers of (sacrificial) food, celebrating with hymns the very strong (INDRA), the humiliator of foes, the traverser of the heavens, the dweller in the clouds, whose commands are not to be disobeyed.

3. We solicit that INDRA for wealth, comprehending numerous descendants, followers, and much cattle, and which is undisturbed, imperishable, and the source of felicity : such riches, lord of steeds, bestow upon us to make us happy.

4. If, INDRA, thy worshippers have formerly obtained felicity, confer that also upon us : irresistible INDRA, subduer of foes, invoked of many, abounding in wealth,

what is the portion, what the offering (due) to thee who art the slayer of the *Asuras*?

5. He whose ceremonial and eulogistic hymn is commemorating INDRA, the holder of the thunderbolt, seated in his car, the acceptor of many, the doer of many great deeds, the bestower of strength, proceeds promptly to acquire happiness, and encounters (with confidence) the malevolent.

6. Self-invigorated INDRA, thou hast crushed by thy knotted (thunderbolt), quick as thought, that VRITRA, growing in strength by this cunning: very radiant and mighty (INDRA), thou hast demolished by (thine) irresistible (shaft) the unyielding, compact, and strong (cities of the *Asuras*).

7. (I have undertaken) to spread around with a new hymn, as it was done of old, (the glory of) thee, the ancient and most mighty (INDRA): may that INDRA, who is illimitable, and is a sure conveyance, bear us over all difficulties.

8. Make hot the regions of earth, of heaven, of mid air, for the oppressive race (of the *Rakshasas*): showerer (of benefits), consume them everywhere with thy radiance, make the heaven and the firmament (too) hot for the impious.

9. Bright-flaming INDRA, thou art the king of the people of heaven, and of the moving races of earth: grasp in thy right hand the thunderbolt, wherewith, INDRA, who art beyond all praise, thou bafflest all the devices (of the *Asuras*).

10. Bring to us, INDRA, concentrated, vast, and unassailable prosperity beyond the reach of enemies, and by which, wielder of the thunderbolt, thou hast rendered human enemies, whether *Dasyas* or *Aryas*, easy to be overcome.

11. Invoked of many, creator, object of sacrifice, come to us with thy all-admired steeds, whom neither *Asura* nor deity arrests : come with them quickly to our presence.

VI. 2. 8.

6.23

The deity, *Rishi*, and metre as before.

1. When the *Soma* juice, INDRA, is being effused, the sacred hymn chaunted, the prayer recited, be thou prepared (to harness thy horses), or, MAGHAVAN, with thy horses ready harnessed, come (hither), bearing the thunderbolt in thy hand.

2. Or as, although engaged in heaven in the hero-animating conflict with foes, thou protectest the offerer of the libation, and humblest, undaunted INDRA, the *Dasyas*, the disturbers of the pious and terrified worshipper, (so do thou come when the *Soma* is effused).

3. May INDRA be the drinker of the effused *Soma*, he who is the fierce conductor of the worshipper to security : may he be the donor of the world to the presenter of the libation, the giver of wealth to the man who adores him.

4. May INDRA, with his steeds, come to as many (daily) rites (as may be celebrated), bearing the thunderbolt, drinking the *Soma*, bestowing cattle, granting manly and

multiplied posterity, hearing the invocation of his adorer, and being the acceptor of (our) praises.

5. To that INDRA, who of old has rendered us good offices, we address (the praise) that he is pleased by : we celebrate him when the *Soma* is effused, repeating the prayer that the (sacrificial) food (offered) to INDRA may be for his augmentation.

6. Since, INDRA, thou hast made the (sacred) prayers (the means of) thy augmentation, we address such to thee, along with our praises : may we, drinker of the effused libation, offer gratifying and acceptable eulogies with (our) sacrifices.

7. Accept, INDRA, who art condescending, our cakes and butter : drink the *Soma* mixed with curds : sit down upon this sacred grass (strewn by) the worshipper : grant ample possessions to him who depends upon thee.

8. Rejoice, fierce INDRA, according to thy pleasure : let these libations reach thee : invoked of many, may these our invocations ascend to thee : may this praise influence thee for our protection.

9. Friends, when the libations are effused, do you satisfy that liberal INDRA with the *Soma* juices : let there be plenty for him, that (he may provide) for our nourishment : INDRA never neglects the care of him who presents copious libations.

10. Thus has INDRA, the lord of the opulent, been glorified by the BHARADWAJAS, upon the libation being effused, that he may be the director of his eulogist (to virtue), that INDRA may be the giver of all desirable riches.

ANUVAKA III.

VI. 3. 1.

6.24

The deity, *Rishi*, and metre as before.

1. At the rites at which the *Soma* (is offered) the exhilaration (produced) in INDRA is a shower (of benefits to the offerer); so is the chaunted hymn with the (recited) prayer: therefore the drinker of the *Soma*, the partaker of the stale *Soma*, MAGHAVAN, is to be propitiated by men with praises: dweller in heaven, he is the lord of sacred songs, unwearied in the protection (of his votaries).

2. The surpasser (of foes), a hero, the friend of man, the discriminator, the hearer of the invocation, the great protector of his adorers, the giver of dwellings, the ruler of men, the cherisher of his worshippers, the bestower of food, grants us, when glorified at the sacrifice, (abundant) sustenance.

3. Mighty hero, by thy magnitude, (the extent) of heaven and earth is exceeded, as the axle by the (circumference of the) wheels: invoked of many, thy numerous benefits, INDRA, spread out like the branches of a tree.

4. Accomplisher of many acts, the energies of thee who art (ever) active (congregate from all directions), like the converging tracks of cattle: they are the bonds (of foes), themselves unfettered, munificent INDRA, like the tethers of (many) calves.

5. INDRA achieves one act to-day, another to-morrow, evil and good repeatedly: may he, and MITRA, VARUNA, PUSHAN, ARYA, be on this occasion promoters of the desired result.

6. By praises and by sacrifices. INDRA. (men) bring down (what they desire) from thee, as the waters (descend) from the top of the mountain : desirous of food, they approach thee, who art accessible by praise, with these their eulogies, as (eagerly as) coursers rush to battle.

7. May the person of that vast INDRA, celebrated by praises and prayers, ever increase ; INDRA, whom neither years nor months make old, nor days enfeeble.

8. Glorified by us, he bows not down to the robust, nor to the resolute, nor to the persevering (worshipper) who is instigated by the (irreligious) *Dasyus* : the lofty mountains are easy of access to INDRA ; to him there is a bottom in the (lowest) deep.

9. Powerful INDRA, drinker of the *Soma* juice, (actuated) by a profound and comprehensive (purpose), grant us food and strength : be ever diligent, benevolent INDRA, for our protection by day and by night.

10. Accompany, INDRA, the leader in battle for his protection : defend him against a near (or distant) foe : protect him from an enemy, whether in (his) house or in a forest, and may we, blessed with excellent male descendants, be happy for a hundred winters.

VI. 3. 2.

6.28

The deity, *Rishi*, and metre as before.

1. Powerful INDRA, with these (thy protections), whether the protection be little, great, or middling, defend us for the destruction of our foes : supply us, fierce INDRA, who art mighty, with those viands (that are needed).

2. (Induced) by these (praises), protecting our assailing host, baffle, INDRA, the wrath of the enemy : (induced) by them, overthrow, on the part of the *Arya*, all the servile races everywhere abiding.

3. Annihilate, INDRA, the strength of those who, whether kinsmen or unrelated, present themselves before us, exerting themselves as adversaries : enfeeble their prowess, put them to flight.

4. The hero, (favoured by thee), assuredly slays the (hostile) hero by his bodily prowess, when, both excelling in personal strength, they strive together in conflict, or when, clamorous, they dispute for (the sake of) sons, of grandsons, of cattle, of water, of land.

5. But thee (no one) resists, neither the hero, nor the fleet runner, nor the resolute, nor the combatant confiding (in his valour) : neither of these, INDRA, is a match for thee ; thou art superior to all these persons.

6. Of both these (disputants), that one acquires wealth whose priests invoke (INDRA) at the sacrifice, whether they contend emulous for (the overthrow of) a powerful enemy, or for a dwelling peopled with dependants.

7. Therefore, INDRA, when thy people tremble (with fear), protect them ; be to them a defender : may those who are our chief leaders be enjoyers (of thy favour), as well as those (thy) worshippers who have placed us foremost (to perform the sacrifice).

8. All (power) has been successively conceded verily to thee, INDRA, who art mighty, for the destruction of the

foe : suitable vigour, suitable strength in battle (has been given) to thee, adorable INDRA, by the gods.

9. So (glorified by us), INDRA, animate us (to overcome) our enemies in battle : overthrow our impious, malevolent (foes), and may we, BHARADWAJAS, praising thee, assuredly possess habitations, with (abundant) food.

VI. 3. 3.

6.26

The deity, *Rishi*, and metre as before.

1. Hear us, INDRA, when, offering libations, we call upon thee for obtaining abundant food : grant us decided protection when on a future day men are assembling for battle.

2. The son of VAJINI (BHARADWAJA), offering (sacrificial) viands, invokes thee for (the sake of) acquiring obtainable and abundant food : (he invokes) thee, INDRA, the preserver of the good, the defender (from the wicked), when enemies (assail him) : he depends upon thee when, lifting up his fist, he is fighting for (his) cattle.

3. Thou hast animated the sage with (the hope of) obtaining food : thou hast cut to pieces SHUSHNA for KUTSA, the donor of the oblation : thou hast struck off the head (of SHAMEARA), imagining himself invulnerable, intending to give pleasure to ATTITHIVAN.

4. Thou hast brought to VRISHANNA a great war-chariot : thou hast protected him warring for ten days : thou hast slain TUGRA along with VETASU : thou hast exalted TUJI glorifying thee.

5. INDRA, who art the subduer (of foes), thou hast achieved a glorious (deed); inasmuch as thou hast scattered, hero, the hundreds and thousands (of the host of SHAMBARA), hast slain the slave SHAMBARA (when issuing) from the mountain, and hast protected DIVODASA with marvellous protections.

6. Delighted by libations offered with faith, thou hast consigned CHUMURI to the sleep (of death) on behalf of DABHITI, and, bestowing (the maiden) RAJI upon PITHINAS, thou hast, by thy contrivance, destroyed sixty thousand (warriors) at once.

7. May I, with my fellow-worshippers, obtain that thy most excellent felicity and vigour, which, most mighty INDRA, associate of heroes, the pious celebrate (as bestowed) by thee, who art the humiliator (of foes), the protector of the three (worlds).

8. May we, adorable INDRA, thy friends, at this thy worship, offered for (the acquirement of) wealth, be held most dear to thee : may KSHATRASHRI, the son of PRATARDANA, (my patron), be most illustrious through the destruction of foes, and the attainment of riches.

VI. 3. 4.

6.27

The deity, *Rishi*, and metre as before, but in the last stanza, gift or generosity is considered to be the divinity.

1. What has INDRA done in the exhilaration of this (*Soma*) ? what has he done on quaffing this (libation) ? what has he done in friendship for this (*Soma*) ? what have former, what have recent adorers obtained from thee in the chamber of this (libation) ?

2. Verily, in the exhilaration of this (*Soma*) INDRA has done a good deed ; on quaffing the libation (he has done) a good deed ; (he has done) a good deed in friendship for this *Soma* former as well as recent adorers have obtained good of thee in the chamber (of the libation).

3. We acknowledge no one, MAGHAVAN, of greatness equal to thine, nor one of like affluence, nor one of equally glorifiable riches, nor has (such as) thy power been ever seen (in any other).

4. Such as thy power (is) it has been comprehended (by us) as that wherewith thou hast slain the race of VARASHIKHA, when the boldest (of them) was demolished by the noise of thy thunderbolt hurled with (all thy) force.

5. Favouring ABHYAVARTIN, the son of CHAYAMANA, INDRA destroyed the race of VARASHIKHA, killing the descendants of VRICHIVAT, (who were stationed) on the *Harigupiya*, on the eastern part, whilst the western (troop) was scattered through fear.

6. INDRA, the invoked of many, thirty hundred mailed warriors (were collected) together on the *Yavyavati*, to acquire glory, but the *Vrichivats* advancing hostilely, and breaking the sacrificial vessels, went to (their own) annihilation.

7. He whose bright prancing horses, delighted with choice fodder, proceed between (heaven and earth), gave up TURVASA to SRINJAYA, subjecting the *Vrichivats* to the descendant of DEVAVATA. (ABHYAVARTIN).

8. The opulent supreme sovereign ABHYAVARTIN, the son of CHAYAMANA, presents, AGNI, to me two damsels

riding in cars, and twenty cows: this donation of the descendant of PRITHU cannot be destroyed.

VI. 3. 5.

6.28

The *Rishi* is as before, BHARADWAJA: the metre of the three first stanzas is *Jagati*, of the next four *Trishubh*, of the last *Anushtubh*; the deities of the whole are the *Cows*, except in the second verse and part of the last, which may be applied to INDRA.

1. May the cows come and bring good fortune; let them lie down in (our) stalls and be pleased with us: may the many-coloured kine here be prolific, and yield milk for INDRA on many dawns.

2. INDRA grants the desires of the man who offers to him sacrifice and praise: he ever bestows upon him wealth, and deprives him not of that which is his own: again and again increasing his riches, he places the devout man in an inaccessible fortress.

3. Let not the *Cows* be lost: let no thief carry them away: let no hostile weapon fall upon them: may the master of the cattle be long possessed of those with which he sacrifices, and which he presents to the gods.

4. Let not the dust-spurning (war)-horse reach them: nor let them fall in the way of sacrificial consecration: let the cattle of the man who offers sacrifice wander about at large and without fear.

5. May the *Cows* be (for our) affluence: may INDRA grant me cattle: may the *Cows* yield the food of the first libation: these *Cows*, oh men, are the INDRA, the INDRA whom I desire with heart and mind.

6. Do you, *Cows*, give us nourishment: render the emaciated, the unlovely body the reverse: do you, whose lowing is auspicious, make my dwelling prosperous: great is the abundance that is attributed to you in religious assemblies.

7. May you, *Cows*, have many calves grazing upon good pasture, and drinking pure water at accessible ponds: may no thief be your master: no beast of prey (assail you), and may the (fatal) weapon of RUDRA avoid you.

8. Let the nourishment of the *Cows* be solicited, let the vigour of the bull (be requested), INDRA, for thy invigoration.

VI. 3. 6.

6-29

The deity is INDRA: the *Rishi* BHISHADWAJA: the metre is *Trishtubh*.

1. Your priests, (oh worshippers), propitiate INDRA for his friendship, offering great (praise), and desirous of his favour: for the wielder of the thunderbolt is the giver of vast (*anāh*): worship him, therefore, who is mighty and benevolent, (to obtain) his protection.

2. In whose hand (riches) good for man are accumulated, the chariot-mounted in a golden car: in whose arms the rays of light (are collected): whose vigorous horses, yoked (to his car, convey him) on the road (of the firmament).

3. They offer adoration at thy feet to acquire prosperity, for thou art the overthrower of enemies by (thy) strength, the wielder of the thunderbolt, the bestower of donations:

leader (of rites), thou art like the rolling sun, wearing in the sight (of all) a graceful and ever moving form.

4. That libation is most perfectly mixed when, upon its being effused, the cakes are baked, and the barley is fried, and the priests, glorifying INDRA, offering the (sacrificial) food, and reciting holy prayers, are approaching most nigh to the gods.

5. No limit of thy strength has been assigned: heaven and earth are intimidated by its greatness: the pious worshipper, hastening (to sacrifice), and earnestly performing worship, gratifies thee with the offering, as (the cowkeeper satisfies) the herds with water.

Thus may the mighty INDRA be successfully invoked: he, the azure-chinned, the giver of wealth, whether by coming or not coming (to the sacrifices): and may he who is of unequalled strength destroy, as soon as manifested, many opposing (evil spirits) and (hostile) *Dasys*.

VI. 3. 7.

6.30

The deity, *Rishi*, and metre as before.

1. Again has INDRA increased (in strength) for (the display of) heroism: he, the chief (of all), the undecayable, bestows riches (on his votaries): INDRA surpasses heaven and earth: a mere portion of him is equal to both earth and heaven.

2. I now glorify his vast and *Azura*-destroying (vigour): those exploits that he has determined (to achieve) no one can resist: (by him) the sun was made daily visible:

and he, the doer of great deeds, spread out the spacious regions (of the universe).

3. At present, verily as of old, that act, (the liberation) of the rivers, is effective; whereby thou hast directed them on their course: the mountains have settled (at thy command) like (men) seated at their meals: doer of great deeds, by thee have the worlds been rendered stationary.

4. Verily it is the truth, INDRA, that there is no other such as thou, no god nor mortal is (thy) superior: thou hast slain AHI obstructing the waters, thou hast set them free (to flow) to the ocean.

5. Thou hast set the obstructed waters free to flow in all directions: thou hast fractured the solid (barrier) of the cloud: thou art lord over the people of the world, making manifest together the sun, the sky, and the dawn.

VI. 3. 8.

6.31

The deity is INDRA; the *Rishi*, SUHOTRA; the metre is *Trishtubh*, except in the fourth verse in which it is *Shakuni*.

1. Thou, lord of riches, art the chief (sovereign) over riches: thou holdest men in thy two hands, and men glorify thee with various praises for (the sake of obtaining) sons, and valiant grandsons, and rain.

2. Through fear of thee, INDRA, all the regions of the firmament cause the unfallen (rain) to descend: the heavens, the earth, the mountains, the forests, all the solid (universe) is alarmed at thy approach.

3. Thou, INDRA, with KUTSA, hast warred against the inexhaustible SHUSHNA : thou hast overthrown KUYAVA in battle : in conflict thou hast carried off the wheel (of the chariot) of the sun : thou hast driven away the malignant (spirits).

4. Thou hast destroyed the hundred impregnable cities of the *Dasyu*, SHAMBARA, when, sagacious INDRA, thou, who art brought by the libation, hast bestowed in thy liberality riches upon DIVODASA presenting to thee libations, and upon BHARADWAJA hymning thy praise.

5. Leader of true heroes, possessor of infinite wealth, mount thy formidable car for the arduous conflict : come to me, pursuer of a forward path, for my protection : do thou, who art renowned, proclaim (our renown) amongst men.

VI. 3. 9.

6. 92

१३. ६ The deity, *Rishi*, and metre as before.

1. I have fabricated with my mouth unprecedented, comprehensive, and gratifying praises to that mighty, heroic, powerful, rapid, adorable, and ancient wielder of the thunderbolt.

2. He has obtained the parent (worlds, heaven and earth), with the sun, for the sake of the sages, (the ANGIRASAS), and, glorified (by them), he has shattered the mountain : repeatedly wished for by his adorers intently meditating (upon him), he has cast off the fetters of the kine.

3. He, the achiever of many deeds, together with his worshippers ever offering oblations upon bended knees, has overcome (the *Asuras*) for (the rescue of) the cows: friendly with his friends (the *ANGIRASAS*), far-seeing with the far-seeing, the destroyer of cities has demolished the strong cities (of the *Asuras*).

4. Showerer (of benefits), propitiated by praise, come to him who glorifies thee, to make him happy amongst men with abundant food, with exceeding strength, and with young (mares) with numerous colts.

5. Endowed with natural force, possessed of (swift) horses, *INDRA* the overcomer of adversaries, (sets free) the waters at the southern (declination): thus liberated the waters expand daily to the insatiable goal whence there is no returning.

VI. 3, 10.

6.33

The deity and metre as before: the *Rishi* is *SHUNAHOTRA*.

1. Showerer (of benefits), *INDRA*, grant us a son who shall be most vigorous, a delighter (of thee by praise), a pious sacrificer, a liberal giver, who, mounted on a good steed, shall overthrow numerous good steeds, and conquer opposing enemies in combats.

2. Men of various speech invoke thee, *INDRA*, for their defence in war: thou, with the sages, (the *ANGIRASAS*), hast slain the *PANIS*: protected by thee, the liberal (worshipper) obtains food.

3. Thou, hero, *INDRA*, destroyed both (classes of) enemies, (both) *Dasa* and *Arya*, adversaries: chief leader

of leaders, thou cuttest thy foes in pieces in battles with well-plied weapons, as (wood-cutters fell) the forests.

4. Do thou, INDRA, who art all-pervading, be a friend, and a protector with irreproachable protections for our prosperity; when warring in number-thinning conflicts, we invoke thee for the acquirement of wealth.

5. Do thou, INDRA, now and at (all) other times be verily ours: be the bestower of happiness according to our condition: and in this manner, worshipping at dawn, and glorifying thee, may we abide in the brilliant and unbounded felicity of thee who art mighty.

VI. 3. 11.

6-34

The deity, *Rishi*, and metre as before.

1. Many praises, INDRA, are concentrated in thee: from thee abundant commendations diversely proceed: to thee, formerly and at present, the praises of the sages, their prayers and hymns, vie (in glorifying) INDRA.

2. May that INDRA ever be propitiated by us who is the invoked of many, mighty and chief, especially honoured by sacrifices, and to whom, as to a conveyance, we are attached for (the attainment of) great strength.

3. All praises contributing to his exaltation proceed to INDRA, whom no acts, no words can harm, since hundreds and thousands of adorers glorify him who is entitled to praise, and so afford him gratification.

4. The mixed *Soma* juice has been prepared for INDRA, (to be offered) on the day (of sacrifice), with reverence-like adoration, when praises, together with offerings, yield him increase, as when water (revives) a man in a desert waste.

5. To this INDRA has this earnest eulogy been addressed by the devout, in order that the all-pervading INDRA may be our defender and exalter in the great conflict with (our) foes.

VI. 3. 12.

6-35

The deity and metre as before; the *Rishi* is NARA.

1. When may our prayers (be with thee) in thy chariot? when wilt thou grant to thine adorer the (means of) maintaining thousands? when wilt thou recompense my adoration with riches? when wilt thou render sacred rites productive of food?

2. When, INDRA, wilt thou bring together leaders with leaders, heroes with heroes, and give us victory in battles? when wilt thou conquer from the enemy the threefold-food-supplying cattle? (when wilt thou grant) us, INDRA, diffusive wealth?

3. When, most vigorous INDRA, wilt thou grant thy worshipper that food which is all-sufficing? when wilt thou combine (in thyself) worship and praises? when wilt thou render oblations productive of cattle?

4. Grant, INDRA, to thine adorer (abundant) food, productive of cattle, pleasant with horses, and renowned for vigour: multiply nourishment, and (cherish) the kine easily milked, and render them so that they may be resplendent.

5. Direct him who is actually our adversary into a different (course): mighty INDRA, who art a hero, the destroyer (of enemies), therefore art thou glorified:

never may I desist from the praise of the giver of pure (gifts): satisfy, sage INDRA, the ANGIRASAS with food.

VI. 3. 13.

6-36

The deity, *Rishi*, and metre as before.

1. Truly are thy exhilarations beneficial to all men: truly are the riches which exist on earth (beneficial to all men): truly art thou the distributor of food; wherefore thou maintainest vigour amongst the gods.

2. The worshipper praises especially the strength of that INDRA: verily they rely upon him for heroic deeds: they offer sacrifices to him as the seizer of an uninterrupted series of foes, their assailant, their subduer, and also for the destruction of VRITRA.

3. The associated MARUTS, heroic energies, virile strength, and the *Niyut* steeds, attend upon INDRA, and praises powerful in sacred song centre in him as rivers flow into the ocean.

4. Glorified by us, INDRA, let flow the stream of much-delighting, home-conferring affluence, for thou art the unequalled lord of men, the sole sovereign of all the world.

5. Hear, INDRA, (the praises) that may be heard (by thee), thou, who art gratified by our adoration, and, like the sun, (prevailest) over the ample riches of the enemy: endowed with strength, being glorified in every age, rendered comprehensible by (sacrificial) food, be to us no other (than such as thou hast been).

VI. 3. 14.

8-37

The deity and metre as before, the *Rishi* is BRAHADWAJA.

1. Fierce INDRA, let thy harnessed steeds bring down thy all-desired chariot: thy devoted adorer verily invokes thee: may we to-day, partaking of thine exhilaration, increase to-day (in prosperity).

2. The green *Soma* juices flow at our sacrifice, and, purified, proceed direct into the pitcher: may the ancient, illustrious INDRA, the sovereign of the exhilarating *Soma* libation, drink of this our offering.

3. May the everywhere-going, straight-proceeding, chariot-bearing steeds, bring the mighty INDRA in his strong-wheeled car to our rite: let not the ambrosial *Soma* waste in the wind.

4. The very strong INDRA, the performer of many great deeds, instigates the donation of this (institutor of the ceremony) amongst the opulent, whereby, wielder of the thunderbolt, thou removest sin, and, firm of purpose, bestowest riches upon the worshippers.

5. INDRA is the donor of substantial food: may the very illustrious INDRA increase (in glory) through our praises: may INDRA, the destroyer (of enemies), be the especial slayer of VITRA: may he, the animator, the quick-mover, grant us those (riches which we desire).

VI. 3. 15.

6-38

The deity, *Rishi*, and metre as before.

1. May the most marvellous INDRA drink from this (our cup): may he acknowledge our earnest and brilliant

invocation : may the munificent (INDRA) accept the offering and the praiseworthy adoration at the sacrifice of the devout worshipper.

2. Reciting (his praise, the worshipper) calls aloud, that by the sound he may reach the ears of INDRA, although abiding afar off : may this invocation of the deity, inducing him (to come), bring INDRA to my presence.

3. I glorify thee with hymns and with pious worship, the ancient undecaying INDRA, for in him are oblations and praises concentrated, and great adoration is enhanced (when addressed to him).

4. INDRA, whom the sacrifice, whom the libation exalts, whom the oblation, the praises, the prayers, the adoration exalt, whom the course of day and night exalts, whom months, and years, and days exalt.

5. So, wise INDRA ; may we to-day propitiate thee who art manifested, to overcome (our foes), thee who art greatly augmenting, mighty and free, for (the sake of) wealth, fame, and protection, and for the destruction of (our) enemies.

VI. 3. 16.

639

The deity, *Rishi*, and metre as before.

1. Drink, INDRA, of that our sweet, exhilarating, inspiring, celestial, fruit-yielding *Soma*, commended by the wise, and entitled to praise and preparation : bestow upon him who glorifies thee, divine (INDRA), food, the chiefest of which is cattle.

2. Determined (to recover) the cattle hidden in the mountain, associated with the celebrators of pure rites, (the ANGIRASAS), and animated by (their) voracious (praise), this (INDRA) fractured the infrangible rock of BALA, and overwhelmed the PANIS with reproaches.

3. This *Soma*, INDRA, (quaffed by thee), has lighted up the unflustrous nights, and days and nights, and years: (the gods) of old have established it as the ensign of days, and it has made the dawns generated in light.

4. This radiant (INDRA) has illumed the non-radiant (worlds): he has pervaded many dawns with true lustre: the benefactor of men moves in (a chariot) drawn by horses, harnessed by praise, laden with riches.

5. Sovereign of old, do thou, when glorified, bestow upon him who praises thee, and to whom affluence is due, abundant food: grant to the worshipper water, plants, innoxious woods, cattle, horses, and men.

VI. 3. 17. ६.५०

The deity, *Rikī*, and metre as before.

1. Drink, INDRA, (the *Soma*) that is effused for thy exhilaration: stop thy friendly steeds: let them loose: sitting in our society, respond to our hymns: give food to him who lauds and worships thee.

2. Drink, INDRA, of this (libation), of which thou, mighty one, hast drunk as soon as born, for excitement to (great) deeds: that *Soma* juice which the kine, the priests, the waters, the stones, combine to prepare for thy drinking.

3. The fire is kindled ; the *Soma*, INDRA, is effused : let thy vigorous horses bring thee hither : I invoke thee, INDRA, with a mind wholly devoted to thee : come for our great prosperity.

4. Thou hast ever gone (to similar rites) : come now with a great mind disposed to drink the *Soma* : hear these our praises : may the worshipper present to thee (sacrificial) food for (the nourishment of) thy person.

5. Whether, INDRA, thou abide in the distant heaven, in any other place, or in thine own abode, or wheresoever (thou mayest be), from thence do thou, who art propitiated by praise, putting to thy steeds, protect, together with the MARUTS, well pleased, our sacrifice, for our preservation.

VI. 3. 18.

6-41

The deity, *Rishi*, and metre as before.

1. Unirascible (INDRA), come to the sacrifice : the effused juices are purified for thee : they flow, thunderer, (into the pitchers), as cows go to their stalls : come, INDRA, the first of those who are to be worshipped.

2. Drink, INDRA, with that well-formed and expanded tongue wherewith thou ever quaffest the juice of the sweet (*Soma*) : before thee stands the ministrant priest : let thy bolt, INDRA, designed (to recover) the cattle, be hurled (against thy foes).

3. This dropping, omniform *Soma*, the showerer (of benefits), has been duly prepared for INDRA, the showerer (of rain) : lord of steeds, ruler over all, mighty (INDRA),

drink this over which thou hast of old presided, which is thy food.

4. The effused *Soma*, INDRA, is more excellent than that which is not effused : it is better (qualified) to give pleasure to thee, who art capable of judging : overcomer (of enemies), approach this sacrifice, and thereby perfect all thy powers.

5. We invoke thee, INDRA, come down : may the *Soma* be sufficient for (the satisfaction of) thy person ; exult SHATAKRATU with the libations, defend us in combats, and against the people.

VI. 3. 19.

6-32

The deity and *Rishi* as before ; the metre of the first three stanzas is *Anushtubh*, of the last *Brihati*.

1. Offer, (priests), the libation to him who is desirous to drink ; who knows all things ; whose movements are all-sufficient ; who goes readily (to sacrifices) ; the leader (of holy *ṛtēs*) following no one.

2. Proceed to the presence of that deep quaffer of the *Soma*, with the *Soma* juices ; to the vigorous INDRA with vessels (filled) with the effused libations.

3. When, with the effused and flowing *Soma* juices, you come into his presence, the sagacious (INDRA) knows your wish, and the suppresser (of enemies) assuredly grants it, whatever it may be.

4. Offer, priest, to him, and him (only) this libation of (sacrificial) food, and may he ever defend us against the malignity of every superable adversary.

VI. 3. 20. 6.43

The deity and *Rishi* as before ; the metre is *Ushnik*.

1. This *Soma*, in the exhilaration of which it is known that thou hast subdued SHAMBARA for (the sake of) DIVODASA, is poured out, INDRA, for thee : drink.

2. This *Soma*, the exhilarating draught of which, when fresh effused (at dawn), or at noon, or at the last (or evening worship), thou cherishest, is poured out, INDRA, for thee : drink.

3. This *Soma*, in the exhilaration of which thou hast liberated the cattle, firm (fastened) within the rock, is poured out, INDRA, for thee : drink.

4. This *Soma*, exhilarated (by drinking) of which (sacrificial) food thou possessest the might of MAGHAVAN, is poured out, INDRA, for thee : drink.

ANUVAKA IV. 6.44

VI. 4. 1.

The deity is INDRA ; the *Rishi* is SAMYU, the son of BRHASPATI ; the metre of the first six stanzas is *Anushtubh*, of the next three *Vijaj*, of the rest *Trishtubh*.

1. Opulent INDRA, the *Soma* that abounds with riches, and is most resplendent with glories, is poured out : it is thy exhilaration, INDRA, lord of the offering.

2. The *Soma*, possessor of felicity, which gives thee delight, and which is the bestower of riches on thy votaries, is poured out : it is thy exhilaration, INDRA, lord of the offering.

3. The *Soma*, whereby thou art augmented in strength, and, together with thy defenders, (the MARUTS), art victorious (over thy foes), is poured out : it is thy exhilaration, INDRA, lord of the offering.

4. (Worshippers), for you I glorify that INDRA who disappoints not (his adorers) ; the lord of strength, the all-subduing, the leader (of rites), the most beautiful, the beholder of the universe.

5. The divine heaven and earth adore that vigour of his, which our hymns augment, the appropriator of the riches of the foe.

6. (Worshippers), the efficacy of your eulogy is to be manifested to that INDRA, whose protections, like (those) of a sensible man, are displayed as abiding along with him.

7. INDRA appreciates him who is skilled (in holy rites) : a recent friend, quaffing (the libation), he heaps excellent (wealth) upon the devout : partaking of (the sacrificial) food, (and brought) by his robust agitators (of the earth, his steeds), he, through his benevolence, is a protector to his friends.

8. The *Soma*, creator (of all), on the path of sacrifice, has been drunk : the worshippers have presented it to gratify the mind (of INDRA) : may he, the humiliator (of his foes), possessing a vast body, propitiated by our praises, become manifest to our view.

9. Bestow upon us most brilliant vigour : oppose the numerous enemies of thy worshippers : grant us, for our pious acts, abundant food : secure us in the enjoyment of wealth.

10. INDRA, possessor of affluence, we have recourse to thee, the bountiful : lord of steeds, be not unfavourable to us : no other kinsman is beheld (by us) amongst men : why else have they called thee the bestower of wealth ?

11. Give us not up, showerer (of benefits), to the obstructor (of our rites) : relying upon the friendship of thee, lord of riches, may we be unharmed : many are the hindrances (opposed) to thee amongst men : slay those who make no libations, root out those who present no offerings.

12. As INDRA, when thundering, raises the clouds, so he (heaps upon his worshippers) riches of horses and cattle : thou, INDRA, art the ancient upholder of the sacrificer : let not the opulent wrong thee, not presenting (oblations).

13. Ministrant priests offer libations to the mighty INDRA, for he is their king, he who has been exalted by the ancient and recent hymns of adoring sages.

14. In the exhilaration of this *Soma*, the wise INDRA, irresistible, has destroyed numerous opposing enemies : offer the sweet-flavoured beverage to that hero, the handsome-chinned, to drink.

15. May INDRA be the drinker of this effused *Soma* juice, and, exhilarated by it, become the destroyer of VRIIRA by the thunderbolt : may he come, although from afar, to our sacrifice, (he who is) the giver of dwellings, the upholder of the celebrator (of religious rites).

16. May this ambrosia, the appropriate beverage of INDRA, of which he is fond, be quaffed (by him), so that it may inspire the divinity with favourable feelings

(towards us), and that he may remove from us our adversaries, and (all) iniquity.

17. Exhilarated by it, valiant MAGHAVAN, slay our unfriendly adversaries, whether kinsmen or unrelated (to us): put to flight, INDRA, hostile armies menacing us (with their weapons), and slay them.

18. Affluent INDRA, facilitate to us (the acquirement of) vast riches in these our battles: (enable us) to gain the victory: make us prosperous with rain, and with sons and grandsons.

19. Let thy vigorous steeds, harnessed of their own will, drawing thy wish-bestowing chariot, guided by shower-yielding reins, quick-moving, hastening towards us, youthful, thunder-bearing, well-yoked, bring thee to the bountiful, exhilarating (libation).

20. Showerer (of benefits), thy vigorous water-shedding steeds, like the waves (of the sea), exulting, are harnessed to thy car; for they, (the priests), offer to thee, the showerer (of benefits), ever youthful, the libation of the *Soma* juices expressed by the stones.

21. Thou, INDRA, art the showerer of heaven, the bedewer of earth, the feeder of the rivers, the supplier of the aggregated (waters): for thee, showerer (of desires), who art the most excellent shedder of rain, the sweet *Soma*, the honey-flavoured juice, is ready to be quaffed.

22. This divine *Soma*, with INDRA for its ally, crushed, as soon as generated, PANT by force: this *Soma* baffled the devices and the weapons of the malignant secretor of (the stolen) wealth, (the cattle).

23. This *Soma* made the dawns happily wedded to the sun : this *Soma* placed the light within the solar orb : this (*Soma*) has found the threefold ambrosia hidden in heaven in the three bright regions.

24. This (*Soma*) has fixed heaven and earth : this has harnessed the seven-rayed chariot (of the sun) : this *Soma* has developed of its own will the mature deeply-organized secretion in the kine.

VI. 4. 2.

6-45

INDRA is the deity of thirty stanzas, BṚHASPATI of three; the *Rik* is SHANTU; the metro of the twenty-ninth verse is *Atiaichrid*, of the thirty-third *Anushubh*, of the rest *Gagatri*.

1. May that youthful INDRA, who, by good guidance, brought TURVASA and YADU from afar, (be) our friend.

2. INDRA gives sustenance, even to the undevout : he is the conqueror of wealth accumulated (by enemies), though (going against) them with a slow-paced steed.

3. Vast are his designs, manifold are his praises, his protections are never withdrawn.

4. Offer worship and praises, friends, to him who is to be attracted by prayers : for he verily is our great intelligence.

5. Slayer of VRITRA, thou art the protector of one (adorer), or of two, and of such as we are.

6. Thou removest (far from us) those who hate us : thou prosperest those who repeat thy praise : bestower of excellent male descendants, thou art glorified by men.

7. I invoke with hymns INDRA, our friend, who is BRAHMA, who is attracted by prayer and entitled to adoration, to milk him as a cow.

8. In the hands of whom, the heroic subduer of hostile armies, (the sages) have declared, are all the treasures in both (heaven and earth),

9. Wielder of the thunderbolt, lord of *Shachi*, demolish the strong (cities) of men : (baffle), unbending (INDRA), their devices.

10. Veracious INDRA, drinker of the *Soma*, provider of sustenance, we, desirous of food, invoke such as thou art.

11. (We invoke) thee, such as thou art, thee who hast been invocable of old, and who art now to be invoked for the wealth held (by the foe) : hear our invocation.

12. (Favoured) by thee, INDRA, (who art propitiated) by our hymns, (we overcome) with our steeds the steeds (of the enemy), and we conquer abundant food, and the wealth held (by the foe).

13. Heroic and adorable INDRA, verily thou art mighty in battle, and victor of the wealth held (by the enemy).

14. Destroyer of enemies with that thy velocity, which is of exceeding swiftness, impel our chariots (against the foe).

15. Victorious INDRA, who art the chief of charioteers, conquer the wealth that is held (by the enemy) with our assailing car.

16. Praise that INDRA who alone has been born the supervisor (of all), the lord of men, the giver of rain.

17. INDRA, who hast ever been the friend of those who praise thee, and the insurer of their happiness by thy protection, grant us felicity.

18. Wielder of the thunderbolt, take the bolt in thy hands for the destruction of the *Rakshasas*, and utterly overthrow those who defy thee.

19. I invoke the ancient INDRA, the giver of riches, (our) friend, the encourager of his adorers, who is to be propitiated by prayer.

20. He alone rules over all terrestrial riches, he who is entitled to especial praise, he who is irresistible.

21. Lord of cattle, (coming) with thy mares, satisfy our desires completely with (abundant) food, with horses, and with kine.

22. Sing praises, when your libation is poured out, to him who is the invoked of many, the subduer (of foes), giving him gratification, like (fresh pasture) to cattle.

23. The giver of dwellings verily withholds not the gift of food conjoined with cattle, when he hears our praises.

24. Then the destroyer of the *Dasyus*, proceeds to the cattle-crowded folds of *Kuritsa*, and by his acts opens them for us.

25. INDRA, performer of many exploits, these our praises repeatedly recur to thee as parent (cows) to their young.

26. Thy friendship, INDRA, is not easily lost: thou, hero, art (the giver of) cattle to him who desires cattle, (of) horses to him who desires horses.

27. Delight thy person with the (beverage of the) libation (offered) for the sake of great treasure : subject not thy worshipper to his reviler.

28. These our praises tend, as the libations are repeatedly poured out, eagerly to thee who art gratified by praise, as the milch kine (hasten) to their calves.

29. May the praises of many worshippers offered at the sacrifice, (accompanied) by (sacrificial) viands, invigorate thee, destroyer of multitudes.

30. May our most elevating praise be near, INDRA, to thee, and urge us to (the acquirement of) great riches.

31. BRINU presided over the high places of the PANIS, like the elevated bank of the *Ganges*.

32. Of whom, prompt as the wind, the liberal donation of thousands (of cattle) has been quickly given to (me) soliciting a gift.

33. Whom, therefore, we all, who are the proflerers and bestowers of praise ever commend, as the pious BRINU, the donor of thousands (of cattle), the receiver of thousands (of laudations).

VI. 4. 3.

46

The deity and *Rishi* as before ; the metre of the odd verses is *Bṛihati*, of the even, *Saṭobṛihati*.

1. We worshippers invoke thee for the acquirement of food ; thee, INDRA, the protector of the good, (do) men (invoke for aid) against enemies, and in places where horses (encounter).

2. Wonderful wielder of the thunderbolt, INDRA, the lord of clouds, mighty in resolution, being glorified by us,

grant us cattle, and horses fit for chariots, as (thou grantest) abundant food to him who is victorious (in battle).

3. We invoke that INDRA who is the destroyer of mighty foes, the supervisor (of all things) : do thou, the many-organed, the protector of the good, the distributor of wealth, be unto us (the insurer of) success in combats.

4. Such, INDRA, as thou art represented in holy texts, assail (our) adversaries with fierceness like (that of) a bull in close conflict : regard thyself as our defender in war, (that we may long enjoy) posterity, water, and the (sight of the) sun.

5. INDRA, bring to us most excellent, most invigorating and nutritious food, wherewith, wonderful wielder of the thunderbolt, the handsome-chinned, thou sustainest both heaven and earth.

6. We invoke for protection thee, royal INDRA, who art mighty amongst the gods, the subduer of men : granter of dwellings, repel all evil spirits, and render our enemies easy of discomfiture.

7. Whatever strength and opulence (exist) amongst human beings, whatever be the sustenance of the five classes of men, bring INDRA to us, as well (as) all great manly energies.

8. Whatever vigour, MAGHAVAN, (existed) in TRIKSHU, in DRUHYU, in PURU, bestow fully upon us in conflicts with foes, so that we may destroy our enemies in war.

9. Give, INDRA, to the affluent, and to me also, a sheltering and prosperous dwelling, combining three

elements, and defending in three ways; and keep from them the blazing (weapon of our foes).

10. Affluent INDRA, propitiated by praise, be nigh to us, as the defender of our persons (against those) who assail (us as) enemies, with a mind bent upon carrying off (our) cattle, or who assault us with arrogance.

11. INDRA, be (favourable) at present to our success: protect our leader in battle when the feathered, sharp-pointed, shining shafts fall from the sky.

12. When heroes rest their persons (until abandoning) the pleasant abodes of their progenitors: grant us, for ourselves and our posterity, an unsuspected defence, and scatter our enemies.

13. (At the time) when, in the effort (made) in an arduous conflict, thou urgest our horses over an uneven road, like falcons darting upon their food through the difficult path (of the firmament).

14. Rushing rapidly like rivers in their downward course, and although neighing loudly through terror, they yet, tight-girthed, return repeatedly (to the conflict) for cattle, like birds darting on their prey.

VI. 4. 4.

47

The deities of this hymn are very various: that of the first five stanzas is the *Soma* juice; of the first quarter of the twentieth the gods; of the second, the earth; of the third, BRHASPATI; and of the fourth, INDRA; the deity of the twenty-second and three following verses is PRATYAKA, the son of the Raja SRINJAYA, whose liberality they celebrate; of the twenty-sixth and two succeeding verses, forming a *Tricks*, the *Ratha* or chariot is the deity; of the next three, another *Tricks*, the *Dundubhi* or drum; INDRA is the deity of the rest; the

Bikā is GARGA, the son of BRIHASPATI; the metre of the nineteenth stanza is *Brikāti*, of the twenty-third *Anuṣṭubh*, of the twenty-fourth *Gagatri*, of the twenty-fifth *Dvipadi*, of the twenty-seventh *Jagati*, of the rest *Trishtubh*.

1. Savoury indeed is this (*Soma*): sweet is it, sharp, and full of flavour: no one is able to encounter INDRA in battles after he has been quaffing this (beverage).

2. This savoury *Soma*, drunk on this occasion, has been most exhilarating: by drinking of it INDRA has been elevated to the slaying of VRITRA, and it has destroyed the numerous hosts of SHAMBARA and the ninety-nine cities.

3. This beverage inspires my speech: this developes the desired intelligence: this sagacious (*Soma*) has created the six vast conditions, from which no creature is distinct.

4. This it is which has formed the expanse of the earth, the compactness of the heaven: this *Soma* has deposited the ambrosia in its three principal (receptacles), and has upheld the spacious firmament.

5. This makes known the wonderfully beautiful and inspiring (solar radiance) at the appearance of the dawn, whose dwelling is the firmament: this mighty (*Soma*) has sustained the heaven with a powerful support, the sender of rain, the leader of the winds.

6. Hero, INDRA, who art the slayer of foes in contests for (the acquirement of) treasures, drink boldly from the pitcher: drink copiously at the noon-day rite: receptacle of riches, bestow riches upon us.

7. Like one who goes before us, INDRA, (on the road), look out, bring before us infinite wealth: be our conductor

beyond the bounds (of want), convey us safely over (peril); be our careful guide, our guide to desirable (affluence).

8. Do thou, INDRA, who art wise, conduct us to the spacious world (of heaven), to a blessed state of happiness, light, and safety: may we recline in the graceful, protecting, and mighty arms of thee the ancient one.

9. Place us, possessor of riches, in thy ample chariot, (behind) thy powerful horses: bring to us from among all viands the most excellent food: let not, MAGHAVAN, any opulent man surpass us in wealth.

10. Make me happy, INDRA: be pleased to prolong my life: sharpen my intellect like the edge of an iron sword: whatsoever, desirous (of propitiating) thee, I may utter, be pleased by it: render me the object of divine protection.

11. I invoke, at repeated sacrifices, INDRA, the preserver, the protector, the hero, who is easily propitiated. INDRA the powerful, the invoked of many: may INDRA, the lord of affluence, bestow upon us prosperity.

12. May the protecting, opulent INDRA be the bestower of felicity by his protections: may he, who is all-knowing, foil our adversaries: may he keep us out of danger, and may we be the possessors of excellent posterity.

13. May we continue in the favour of that adorable (deity) even in his auspicious good-will: may that protecting and opulent INDRA drive far from us, into extinction, all those who hate us.

14. To thee the praises and prayers of the worshipper hasten like a torrent down a declivity; and thou,

thunderer, aggregatest the immense wealth (of sacrificial offerings), copious libations, and milk, and the juices of the *Soma*.

15. Who may (adequately) praise him? who may satisfy him? who offer worthy adoration? since *MAHAVAN* is daily conscious of his own terrible (power): by his acts he makes first one and then the other precede and follow, as (a man) throws out his feet (alternately in walking).

16. The hero *INDRA* is renowned; humiliating every formidable (foe), and repeatedly changing the place of one (worshipper) with that of another; *INDRA*, the enemy of the arrogant, the sovereign of both (heaven and earth), calls again and again (to encourage) the men who are his worshippers.

17. *INDRA* rejects the friendship of those who are foremost (in pious acts), and, despoiling them, associates with (their) inferiors: or (again) shaking off those who neglect his worship, *INDRA* abides many years with those who serve him.

18. *INDRA*, the prototype, has assumed various forms, and such is his form as that which (he adopts) for his manifestation: *INDRA*, multiform by his illusions, proceeds (to his many worshippers), for the horses yoked to his car are a thousand.

19. Yoking his horses to his car, *TWASHTRI* shines in many places here in the three worlds: who (else), sojourning daily amongst his present worshippers, is their protector against adversaries?

20. We have wandered, gods, into a desert where there is no track of cattle : the vast extant earth has become the protectress of murderers : direct us, BRIHASPATI, in our search for cattle : shew the path, INDRA, to thy votary being thus astray.

21. INDRA, becoming manifest from his abode (in the firmament), dissipates, day by day, the resembling glooms, (so that he may distinguish) the other portion, (or the day) ; and the showerer has slain the two wealth-seeking slaves, VARCHIN and SHAMBARA, in (the country of) *Udavrāja*.

22. PRASTOKA has given to thy worshipper, INDRA, ten purses of gold, and ten horses, and we have accepted this treasure from DIVODASA, the spoil won by ATITHIWAN from SHAMBARA.

23. I have received ten horses, ten purses, clothes, and ample food, and ten lumps of gold from DIVODASA.

24. ASHWATTHA has given to PAYU ten chariots with their horses, and a hundred cows to the priests.

25. The son of SRINJAYA has revered the BRAHADWAJAS who have accepted such great wealth for the good of all men.

26. (Chariot made of the) forest lord, be strong of fabric ; be our friend ; be our protector, and be manned by warriors : thou art girt with cow-hides ; keep us steady ; and may he who rides in thee be victorious over conquered (foes).

27. Worship with oblations the chariot constructed of the substance of heaven and earth, the extracted

essence of the forest lords; the velocity of the waters; the encompassed with the cow-hide; the thunderbolt (of INDRA).

28. Do thou, divine chariot, who art the thunderbolt of INDRA, the precursor of the MARUTS, the embryo of MITRA, the navel of VARUNA, propitiated by this our sacrifice, accept the oblation.

29. War-drum, fill with your sound both heaven and earth; and let all things, fixed or moveable, be aware of it: do thou, who art associated with INDRA and the gods, drive away our foes to the remotest distance.

30. Sound loud against the (hostile) host: animate our prowess: thunder aloud, terrifying the evil-minded: repel, drum, those whose delight it is to harm us: thou art the fist of INDRA: inspire us with fierceness.

31. Recover these our cattle, INDRA: bring them back: the drum sounds repeatedly as a signal: our leaders, mounted on their steeds, assemble: may our warriors, riding in their cars, INDRA, be victorious.

VI. 4. 5. ५४

This hymn presents an unusual variety of deities and metres: the deity of the first ten stanzas is AGNI: the metre of the first, third, fifth, and ninth is *Bṛikati*; of the second, fourth, and tenth, *Satobṛikati*; of the seventh, *Mahabṛikati*; and of the eighth and tenth, *Mahatobṛikati*: the deities of the next five verses are the MARUTS: the metre of the eleventh is *Kakubh*; of the twelfth, *Satobṛikati*; of the thirteenth, *Puru-ashuk*; of the fourteenth, *Bṛikati*; and of the fifteenth, *Atijagati*. PRISHNI is the deity of the next four stanzas, and their metres are respectively *Kakubh*, *Satobṛikati*, *Puru-ashuk* and *Bṛikati*: PRISHNI is the divinity of the twentieth and twenty-first

verses, as well as of the twenty-second, which, however, may be dedicated to Heaven and Earth : the metres of these last three stanzas are, severally, *Bṛihati*, *Yamudhya-Mahabṛihati*, and *Anuṣṭubh*.

1. At every sacrifice (honour) the mighty AGNI with your reiterated praise, whilst we glorify him, the immortal, who knows all things, our dear friend,

2. The son of strength, for he verily is propitious to us ; to whom let us offer oblations as to the conveyer of them (to the gods) : may he be our defender in battles : may he be our benefactor and the grandsire of our offspring.

3. AGNI, who art the showerer (of benefits), mighty, and exempt from decay, thou shinest with (great) splendour ; thou art resplendent, brilliant (AGNI), with unfading lustre : shine forth with glorious rays.

4. Thou sacrificest to the mighty gods : sacrifice (for us) continually, for (sacrifice is perfected) by thy wisdom and thy acts ; bring them down, AGNI, for our salvation : present (to them) the sacrificial food, partake of it thyself.

5. (Thou art he) whom the waters, the mountains, the woods, nourish as the embryo of sacrifice ; who, churned with strength by the performers (of the rite), art generated in the highest place of the earth.

6. He who fills both heaven and earth with light, who mounts with smoke into the sky, this radiant showerer (of benefits) is beheld in the dark night : dispersing the gloom ; this radiant showerer (of benefits) presides over the dark nights.

7. Divine, resplendent AGNI, youngest (of the gods), when kindled by BHARADWAJA, shines with many flames,

with pure lustre, (conferring) riches upon us : shine, resplendent purifier.

8. Thou, AGNI, art the lord of the dwelling, and of all men the descendants of MANU : protect me, youngest (of the gods), when kindling thee, with a hundred defences against iniquity : (grant me) a hundred winters, (as well as to those) who bestow gifts upon thy worshippers.

9. Wonderful (AGNI), giver of dwellings, encourage us by (thy) protection, and (the gift of) riches, for thou art the conveyer, AGNI, of this wealth : quickly bestow permanence upon our progeny.

10. Thou protectest with uninjurable, irremovable defences (our) sons and grandsons : remove far from us celestial wrath and human malevolence.

11. Approach, friends the milk-yielding cow with a new song, and let her loose unharmed.

12. She who yields immortal food to the powerful, self-irradiating hand of the MARUTS, who (is anxious) for the gratification of the self-moving MARUTS, who traverses the sky with (the passing waters), shedding delight.

13. Milk for BHARADWAJA the twofold (blessing), the cow that gives milk to the universe, food that is sufficient for all.

14. I praise you, the (company of MARUTS), for the distribution of wealth ; (the company that), like INDRA, is the achiever of great deeds ; sagacious like VARUNA ; adorable as ARYAMAN, and munificent as VISHNU.

15. I now (glorify) the brilliant vigour of the company of the MARUTS, loud-sounding, irresistible, cherishing,

whereby hundreds and thousands (of treasures) are bestowed collectively upon men ; may that (company) make hidden wealth manifest ; may it render the wealth easily accessible to us.

16. Hasten, PUSHAN, to me : (repel), bright deity, (all) deadly assailing foes : close at thy side I repeat thy praise.

17. Uproot not, PUSHAN, the forest lord, with its progeny of crows : utterly destroy those who are my revilers : let not the adversary ensnare me, as (fowlers) set snares for birds.

18. May thy friendship be unbroken, like (the surface) of a skin without a flaw, containing curds.

19. Supreme art thou above mortals : equal in glory art thou to the gods : therefore, PUSHAN, regard us (favourably) in battles : defend us at present as (thou hast defended) those of old.

20. MARUTS, agitators, especially to be adored, may your kind and true speech be our conductress : that pleasant (speech which is the guide) to desirable (wealth) for both gods and sacrificing mortals.

21. Whose functions spread quickly round the heavens, like (the light of) the divine sun, since the MARUTS possess brilliant, foe-humiliating, and adorable foe-destroying strength, most excellent foe-destroying strength.

22. Once, indeed, was the heaven generated : once was the earth born : once was the milk of PRISHNI drawn : other than that was not similarly generated.

VI. 4. 6.

५१

The deities are the *VISHWADEVAS*; *RLISHWAN*, the son of *BRAHADWAJA*, is the *Rishi*; the metre is *Trishubh*, except in the last verse, in which it is *Shakwari*.

1. I commend with new hymns the man observant of his duty, and the beneficent *MITRA* and *VARUNA*: may they, the mighty ones, *VARUNA*, *MITRA*, *AGNI*, come to our rite, and listen (to our praises).

2. (I incite the worshipper) to offer worship to *AGNI*, who is to be adored at the sacrifices of every man; whose acts are free from arrogance; the lord of two youthful (brides, heaven and earth); the child of heaven, the son of strength, the brilliant symbol of sacrifice.

3. May the two daughters of the radiant (sun) of various form, of whom one glitters with stars, the other (is bright) with the sun, mutually opposed, proceeding diversely, purifying (all things), and entitled to our laudation, be pleased by the praise they hear (from us).

4. May our earnest praise proceed to the presence of *VAYU*, the possessor of vast riches, the desired of all, the filler of his chariot (with wealth for his worshippers): most adorable (*VAYU*), who art riding in a radiant car, and driving your *Niyut* (steeds), do thou, who art far-seeing, shew favour to the sage, (thine adorer).

5. May that splendid car of the *ASHWINS*, which is harnessed at a thought, clothe my form (with radiance): that (car) with which, *NASATYAS*, leaders of (rites), you go to the dwelling (of the worshipper) to fulfil his desires for his posterity and himself.

6. PARJANYA and VATA, showerers of rain, send from the firmament available waters: sage MARUTS, hearers of truth, establishers of the world, multiply the moveable (wealth of him) by whose praises (you are propitiated).

7. May the purifying, amiable, graceful SARASWATI, the bride of the hero, favour our pious rite: may she, together with the wives of the gods, well pleased, bestow upon him who praises her a habitation free from defects and impenetrable (to wind and rain), and (grant him) felicity.

8. May (the worshipper), influenced by the hope (of reward), approach with praise the adorable (PUSHAN), protector of all paths: may he bestow upon us cows with golden horns: may PUSHAN bring to perfection our every rite.

9. May the illustrious AGNI, the invoker of the gods, worship (with this oblation), TWASHTRI, the first divider (of forms), the renowned, the giver of food, the well-handed, the vast, the adored of householders, the readily invoked.

10. Exalt RUDRA, the parent of the world, with these hymns by day: (exalt) RUDRA (with them) by night: animated by the far-seeing, we invoke him, mighty, of pleasing aspect, undecaying, endowed with felicity, (the source of) prosperity.

11. Ever youthful, wise, and adorable MARUTS, come to the praise of your adorer: thus augmenting, leaders (of rites), and spreading (through the firmament), like rays (of light), refresh the scanty woods (with rain).

12. Offer adoration to the valiant, powerful, swift-moving (company of the *MARETS*), as the herdman (drives his) herd to their stall : may that (company) appropriate to its own body the praises of the pious worshipper, as the firmament (is studded) with stars.

13. May we be happy in a home, in riches, in person, in children, bestowed upon us by thee, *VISHNU*, who with three (steps) made the terrestrial regions for *MANU* when harassed (by the *Asuras*).

14. May *AHIRBUDHNYA* (propitiated) by (our) hymns, and *PARVATA* and *SAVITRI* give us food with water : may the bountiful (gods supply us), in addition, with vegetable (grains) : and may the all-wise *BHAGA* be propitious (to us) for (the acquirement of) riches.

15. Grant us, (universal gods), riches, comprehending chariots, numerous dependants, many male offspring, (wealth) the giver of efficiency to the solemn rite, and a dwelling free from decay, wherewith we may overcome malevolent men and unrighteous (spirits), and afford support to those people who are devoted to the gods.

ANUVAKA V.

VI. 5. 1.



The deities are various : the *Rishi* is *RISHIRWAN* ; the metre is *Triakshah*.

1. I invoke with adorations, for the sake of felicity, the divine *ADITI* and *VARUNA*, *MITRA* and *AGNI*, *ARYAMAN*, the overthrower of foes, worthy of devotion, *SAVITRI* and *BHAGA*, and (all) protecting divinities.

2. Radiant SURYA, render the luminous deities, who have DAKSHA for their progenitor, void of offence towards us; they who are twice born, desirous of sacrifice, observant of truth, possessors of wealth, deserving of worship, whose tongue is AGNI.

3. Or bestow, Heaven and Earth, vast strength: give us, Earth and Heaven, a spacious habitation for our comfort: so arrange, that infinite wealth may be ours: remove, beneficent deities, iniquity from our abode.

4. May the sons of RUDRA, givers of dwellings, the unsubdued, invoked on this occasion, stoop down to us, inasmuch as we call upon the divine MARUTS that they may be our helpers in difficulty, great or small.

5. With whom the divine Heaven and Earth are associated; whom PUSHAN, the rewarder (of his worshippers) with prosperity, honours: when, MARUTS, having heard our invocation, you come hither, then on your several paths all beings tremble.

6. Praise, worshipper, with a new hymn, that hero, INDRA, who is deserving of praise: may he, so glorified, hear our invocation: may he, so lauded, bestow upon us abundant food.

7. Waters, friendly to mankind, grant uninterrupted (life)-preserving (food) for (the perpetuation of our) sons and grandsons; grant us security and the removal (of all evil), for you are more than maternal physicians; you are the parents of the stationary and moveable universe.

8. May the adorable, golden-handed SAVITRI, the preserver, come to us; he, the munificent, who, like the

- opening of the dawn, displays desirable (riches) to the offerer of the oblation.

9. And do thou, son of strength, bring back to-day the deities to this our sacrifice : may I be ever in (the enjoyment of) thy bounty : may I, through thy protection, AGNI, be blessed with excellent male descendants.

10. Wise NASATYAS come quickly to my invocation (united) with holy acts : (extricate us) from thick darkness, as thou didst extricate ATRI : protect us, leaders (of rites), from danger in battle.

11. Be unto us, gods, the donors of splendid, invigorating riches, comprising male descendants, and celebrated by many : celestial ADITYAS, terrestrial VASUS, offspring of PRISHNI, children of the waters, granting our desires, make us happy.

12. May RUDRA and SARASWATI, alike well pleased, and VISHNU and VAYU, make us happy, sending rain ; and RIBHUKSHIN, and VAJA, and the divine VIDHATRI : and may PARJANYA and VATA grant us abundant food.

13. And may the divine SAVITRI and BHAGA, and the grandson of the waters, (AGNI), the prodigal of gifts, preserve us : and may TWASHTRI with the gods, and Earth with the seas, (preserve us).

14. May AHIRBUDHNYA, AJA-EKAPAD, and Earth and Ocean, hear us : may the universal gods, who are exalted by sacrifice, they who are invoked and praised (by us), to whom mystical prayers are addressed, and who have been glorified by (ancient) sages, preserve us.

15. Thus do my sons, of the race of BHARADWAJA, worship the gods with sacred rites and holy hymns; and so, adorable (deities), may you, who are worshipped and glorified, the givers of dwellings, the invincible, universal gods, ever be adored, (together with your) wives.

VI. 5. 2.

51

The deities and *Rishi* as before: the metre of the thirteenth and two following verses is *Ushnik*, of the sixteenth *Anushtubh*, and of the rest *Trishtubh*.

1. The expansive, illuminating, unobstructive, pure, and beautiful radiance of the sun, grateful to MITRA and VARUNA, having risen, shines like the ornament of the sky.

2. He who knows the three cognizable (worlds); the sage (who knows) the mysterious birth of the divinities (abiding in them); he who is beholding the good and evil acts of mortals, he, the sun, the lord, makes manifest their intentions.

3. I praise you, protectors of the solemn sacrifice, the well-born ADITI, MITRA and VARUNA, and ARYAMAN and BRAHA: I celebrate the gods whose acts are unimpeded, the bestowers of wealth, the dispensers of purity:

4. The scatterers of the malevolent, the defenders of the virtuous, the irresistible, the mighty lords, the donors of good dwellings, ever young, very powerful, omnipresent, leaders of heaven, the sons of ADITI: I have recourse to ADITI, who is gratified by mine adoration.

5. Father Heaven, innocent mother Earth, brother AGNI, and you, VASU, grant us happiness: all you sons

of ADITI and thou ADITI, alike well-pleased, bestow upon us ample felicity.

6. Subject us not, adorable (deities), to the robber or his wife ; nor to any one designing us harm ; for you are the regulators of our persons, of our strength, of our speech.

7. Let us not suffer for the sin committed by another : let us not do that which, VASTU, you prohibit : you rule, universal gods, over the universe : (so provide that) mine enemy may inflict injury on his own person.

8. Reverence be to the potent (company of universal gods) : I offer (them) reverence : reverence sustains both earth and heaven : reverence be to the gods : reverence is sovereign over them : I expiate by reverence whatever sin may have been committed.

9. Adorable (deities), I venerate with reverential salutations all you who are mighty, the regulators of your sacrifice, of pure vigour, dwellers in the chamber of worship, unsubdued, far-seeing, leaders (of rites).

10. May they, exceeding in splendour, so guide us, that all iniquities may disappear ; they, the very powerful VARUNA, MITRA, AGNI, practisers of truth, and faithful to those who are prominent in (their) praise.

11. May they, INDRA, EARTH, PUSHAN, BHAGA, ADITI, and the five orders of beings, give increase to our habitations : may they be to us granters of happiness, bestowers of food, guides to good, our gracious defenders and preservers.

12. May the presenter of the oblation, BHARADWAJA, quickly obtain, gods, a celestial abode, as he solicits your

good-will : the institutor of the ceremony, together with pious associates, desirous of riches, glorifies the assembly of the gods.

13. Drive away, AGNI, to a distance the wicked, felonious, malignant enemy : grant us felicity, protector of the virtuous.

14. These our grinding stones are anxious, *Soma*, for thy friendship : destroy the voracious PANI, for verily he is a wolf.

15. You are munificent and illustrious, gods, with INDRA for your chief : be with us, protectors, on the road, and grant us happiness.

16. We have travelled along the road prosperously traversed and free from evil, and by which (a man) avoids adversaries and acquires wealth.

VI. 5. 3.

52

The deities and *Rishi* as before ; the metre of the first six, the thirteenth, and three last verses, is *Trishtubh*, of the second six *Gayatri*, and of the fourteenth *Jagati*.

1. I do not regard it as worthy (of the gods) of heaven, or (of those) of earth, as (fit to be compared) with the sacrifice (I offer), or with these (our) sacred rites : let, then, the mighty mountains overwhelm him ; let the employer of ATIVAJA be ever degraded.

2. MARUTS, may the energies of that man be enfeebled : may heaven consume that impious adversary who thinks himself superior to us, and who pretends to depreciate the worship that we offer.

3. Why have they called thee, *Soma*, the protector of pious prayer ! why (have they called thee) our defender against calumny ! why dost thou behold us subjected to reproach ! cast thy destroying weapon upon the adversary of the Brahman.

4. May the opening dawns preserve me : may the swelling rivers preserve me : may the firm-set mountains preserve me : may the progenitors (present) at the invocation of the gods preserve me.

5. May we at all seasons be possessed of sound minds : may we ever behold the rising sun : such may the affluent lord of riches, (AGNI), render us, ever most ready to come (at our invocation), charged with our oblation to the gods.

6. May INDRA be most prompt to come nigh for our protection, and SARASWATI dwelling with (tributary) rivers : may PARJANYA, with the plants, be a giver of happiness : and may AGNI, worthily praised and earnestly invoked, (be to us) like a father.

7. Come, universal gods, hear this my invocation : sit down upon this sacred grass.

8. Come, gods, to him who honours you with the butter-dripping oblation.

9. May the sons of the immortal hear our praises, and be to us the givers of felicity.

10. Universal gods, augmenters of sacrifice, listening to praises (uttered) at due seasons, accept your appropriate milk-offering.

11. INDRA, with the company of the MARUTS, MITRA,

with TWASITRI and ARYAMAN, accept our praise and these our oblations.

12. AGNI, invoker of the gods, cognizant (which of) the divine assembly (is to be honoured), offer this our sacrifice according to the proper order.

13. Universal gods, hear this my invocation, whether you be in the firmament or in the heaven : you who (receive oblations) by the tongue of AGNI, or are to be (otherwise) worshipped : seated on this sacred grass, be exhilarated (by the *Soma*).

14. May the adorable, universal deities, and both heaven and earth, and the grandson of the waters, hear my praise : let me not utter words to be disregarded, but let us, (brought) most nigh unto you, rejoice in the happiness (you bestow).

15. May those mighty deities, having power to destroy, whether they have been manifested upon earth or in heaven, or in the abode of the waters, bestow upon us and our posterity abundant sustenance both by night and day.

16. AGNI and PARJANYA, prosper my pious acts : (accept), you who are reverently invoked, our praise at this sacrifice : one of you generates food, the other posterity : grant us, therefore, food productive of descendants.

17. When the sacred grass is strewn : when the fire is kindled, and when I worship (you) with a hymn, and with profound veneration, then, adorable universal gods, rejoice in the oblation (offered) to-day at this our sacrifice.

VI. 5. 4. ५३

The deity is PUSHAN ; the *Rishi* BHARADWAJA ; the metre of the eighth verse is *Anushtubh*, of the rest *Gayatri*.

1. PUSHAN, lord of paths, we attach thee to us like a chariot, for (the sake of) bringing food, and of (accomplishing our) solemnity.

2. Conduct us to a gracious householder, friendly to men, liberal in (bestowing) wealth, the giver of pious donations.

3. Resplendent PUSHAN, instigate the niggard to liberality, soften the heart of the miser.

4. Fierce PUSHAN, select (fit) roads for the passage of provisions : drive away all obstructors, (thieves, or the like), so that our holy rites may be accomplished.

5. Pierce with a goad the hearts of the avaricious, wise PUSHAN, and so render them complacent towards us.

6. Pierce with a goad, PUSHAN, the heart of the avaricious ; generate generosity in his heart, and so render him complacent towards us.

7. Abrade, wise PUSHAN, the hearts of the avaricious ; relax (their hardness), and so render them complacent towards us.

8. Resplendent PUSHAN, with that food-propelling goad which thou bearest, abrade the heart of every miser, and render it relaxed.

9. Resplendent PUSHAN, we ask of thee the service of that thy weapon, which is the guide of cows, the director of cattle.

10. Make our pious worship productive of cows, of horses, of food, of dependants, for our enjoyment.

VI. 5. 5.

54

The deity, *Rishi*, and metre as before.

1. Bring us, PUSHAN, into communication with a wise man who may rightly direct us, who may even say, this is so.

2. May we, by the favour of PUSHAN, come in communication with (the man) who may direct us to the houses (where our goods are secreted), and may say, verily these are they.

3. The discus of PUSHAN does not destroy; its sheath is not discarded, its edge harms not us.

4. PUSHAN inflicts not the least injury on the man who propitiates him by oblations: he is the first who acquires wealth.

5. May PUSHAN come to (guard) our cattle, may PUSHAN protect our horses; may PUSHAN give us food.

6. Come, PUSHAN, to (guard) the cattle of the institutor of the rite presenting libations, and also of us repeating (thy) praises.

7. Let not, PUSHAN, our cattle perish; let them not be injured; let them not be hurt by falling into a well; come, therefore, along with them unharmed.

8. We solicit riches of PUSHAN, who hears (our eulogies); who is the averter (of poverty); the preserver of that which is not lost, the ruler (over all).

9. May we never suffer detriment when engaged, PUSHAN, in thy worship: we are at this time thine adorers.

10. May PUSHAN put forth his right hand (to restrain our cattle) from going astray : may he bring again to us that which has been lost.

 VI. 5. 6.

5-5

The deity, *Rishi*, and metre as before.

1. Come illustrious grandson of PRAJAPATI to (me thy) worshipper : let us two be associated : become the conveyer of our sacrifice.

2. We solicit riches of our friend, (PUSHAN), the chief of charioteers, the wearer of a braid (of hair), the lord of infinite wealth.

3. Illustrious PUSHAN, thou art a torrent of riches : thou, who hast a goat for thy steed, art a heap of wealth ; the friend of every worshipper.

4. We glorify PUSHAN, the rider of the goat, the giver of food, him who is called the gallant of his sister.

5. I glorify PUSHAN, the husband of his mother : may the gallant of his sister hear us ; may the brother of INDRA be our friend.

6. May the harnessed goats, drawing the deity in his car, bring hither PUSHAN, the benefactor of man.

 VI. 5. 7.

5-6

The deity and *Rishi* as before ; the metre is the same, except in the last verse, in which it is *Anushtubh*.

1. No (other) deity is indicated by him who declares the offering of mixed meal and butter to be intended for PUSHAN.

2. He, the ~~chief~~ of charioteers, the protector of the virtuous, INDRA, destroys his foes, with his friend PUSHAN for his ally.

3. He, the impeller, the chief of charioteers, (PUSHAN), ever urges on that golden wheel (of his car) for the radiant sun.

4. Since, intelligent PUSHAN, of goodly aspect, the praised of many, we celebrate thee to-day, therefore grant us the desired wealth.

5. Gratify this our assembly, desirous of cattle, by their acquisition: thou, PUSHAN, art renowned afar.

6. We deserve of thee well-being, remote from evil, approximate to wealth, both for the sake of general sacrifice to-day, for the sake of general sacrifice to-morrow.

VL. 5. 8.

57

The deities are INDRA and PUSHAN; the *Rishi* and metre as before.

1. We invoke you, INDRA and PUSHAN, for your friendship, for our well-being, and for the obtaining of food.

2. One (of you) approaches to drink the *Soma* poured out into ladles, the other desires the buttered meal.

3. Goats are the bearers of the one, two well-fed horses of the other, and with them he destroys his foes.

4. When the showerer INDRA sends down the falling and mighty waters, there is PUSHAN along with him.

5. We depend upon the good-will of PUSHAN, and of INDRA, as (we cling) to the branches of a tree.

6. We draw to us, for our great welfare, PUSHAN and INDRA, as a charioteer (pulls tight) his reins.

VI. 5. 9. 58

The deity and *Rishi* as before; the metre of the second verse is *Jagati*, of the rest *Trishtubh*.

1. One of thy forms, (PUSHAN), is luminous, one is venerable; so that the day is variously complexioned: for thou art like the sun: verily, bestower of food, thou protectest all intelligences: may thine auspicious liberality be manifested on this occasion.

2. The rider of the goat, the protector of animals, in whose dwelling food is abundant, the propitiated by sacred rites, who has been placed over the whole (world), the divine PUSHAN, brandishing his loosened goad, proceeds (in the sky), contemplating all beings.

3. With those thy golden vessels, which navigate within the ocean-firmament, thou dischargest the office of messenger of the sun: desirous of the sacrificial food, thou art propitiated by (that which is) willingly offered.

4. PUSHAN is the kind kinsman of heaven and earth, the lord of food, the possessor of opulence, of goodly form; whom the gods gave to SURYA, vigorous, well-moving, propitiated by (that which is) willingly offered.

VI. 5. 10. 59

INDRA and AGNI are the deities; the *Rishi* is BHARADWAJA; the first six stanzas are in the *Bṛikuti* metre, the four last in the *Anuṣṭubh*.

1. When the libation is effused I celebrate, INDRA and AGNI, your heroic exploits: the *Pitris*, the enemies of the gods, have been slain by you, and you survive.

2. Your greatness, INDRA and AGNI, is after this fashion, and is most deserving of praise : the same is your progenitor : twin brethren are you, having a mother everywhere present.

3. You approach together, when the libation is effused, like two fleet couriers to their forage : we invoke to-day INDRA and AGNI, deities armed with the thunderbolt, to this ceremony for our preservation.

4. Divine INDRA and AGNI, augmenters of sacrifice, by whom the acclamation (of praise) is received, you partake not of the (*Soma*) of him who, when the libation is effused, praises you (improperly), uttering unacceptable eulogies.

5. What mortal, divine INDRA and AGNI, is a judge of that (your act), when one of you, harnessing his diversely-going horses, proceeds in the common car.

6. This footless (dawn), INDRA and AGNI, comes before the footed sleepers, animating the head (of living beings with consciousness), causing them to utter loud sounds with their tongues, and passing onwards she traverses thirty steps.

7. INDRA and AGNI, men verily stretch their bows with their arms, but do not you desert us contending for cattle in the great combat.

8. INDRA and AGNI, murderous, aggressive enemies harass us : drive away mine adversaries : separate them from (sight of) the sun.

9. INDRA and AGNI, yours are both celestial and terrestrial treasures : bestow upon us, on this occasion, life-sustaining riches.

10. INDRA and AGNI, who are to be attracted by hymns ; you, who hear our invocation (accompanied) by praises and by all adorations, come hither to drink of this *Soma* libation.

VI. 5. 11. 60

The deities and *Rikhi* as before : the metre of the first three stanzas is *Triakṣubh*, of the next nine *Gayatri*, of the thirteenth *Triakṣubh*, of the fourteenth *Bṛikati*, and of the last *Anuakṣubh*.

1. He overcomes his enemy, and acquires food, who worships the victorious INDRA and AGNI, the lords of infinite opulence, most powerful in strength, desirous of (sacrificial) food.

2. INDRA and AGNI, verily you have combated for (the recovery of) the cows, the waters, the sun, the dawns that had been carried away (by the *Asuras*) : thou reunitest, INDRA, (with the world), the quarters of the horizon, the sun, the wonderful waters, the dawns, the cattle, and so dost thou, AGNI, who hast the *Niyat* steeds.

3. Slayers of VṚTRA, INDRA and AGNI, come down with foe-subduing energies, (to be invigorated) by (our) offerings : be manifest to us, INDRA and AGNI, with unblameable and most excellent riches.

4. I invoke those two, the whole of whose deeds of old have been celebrated : INDRA and AGNI harm us not.

5. We invoke the fierce INDRA and AGNI, the slayers of enemies : may they give us success in similar warfare.

6. Counteract all oppressions (committed) by the pious : counteract all oppressions (committed) by the impious : protectors of the virtuous, destroy all those who hate us.

7. INDRA and AGNI, these hymns glorify you both : drink, bestowers of happiness, the libation.

8. INDRA and AGNI, leaders (of rites), whose *Niyut* steeds are desired by many, come with them to the donor (of the libation).

9. Come with them, leaders (of rites), to the effused libation, to drink, INDRA and AGNI, of the *Soma*.

10. Glorify that AGNI who envelopes all the forests with flame, who blackens them with (his) tongue.

11. The mortal who presents the gratifying (oblation) to INDRA in the kindled (fire), to him (INDRA grants) acceptable waters for his sustenance.

12. May those two grant us strengthening food, and swift horses to convey (our offerings).

13. I invoke you both, INDRA and AGNI, to be present at the sacrifice ; and both together to be exhilarated by the (sacrificial) food ; for you are both donors of food and riches, and therefore I invoke you both for the obtaining of sustenance.

14. Come to us with herds of cattle, with troops of horses, with ample treasures, divine friends, INDRA and AGNI : givers of happiness, we invoke you as such for your friendship.

15. Hear, INDRA and AGNI, the invocation of the institutor of the rite as he offers the libation : partake of the offering : come, quaff the sweet *Soma* beverage.

VI. 5. 12.

61

The deity is SARASWATI; the *Rishi* as before; the metre of the first three stanzas and of the thirteenth is *Jagati*, of the fourteenth *Triśtubh*, and of the rest *Gayatri*.

1. She gave to the donor of the oblations, VADHRYASHWA, a son, DIVODASA endowed with speed, and acquitting the debt (due to gods and progenitors); she who destroyed the churlish niggard, (thinking) only of himself: such are thy great bounties, SARASWATI.

2. With impetuous and mighty waves she breaks down the precipices of the mountains, like a digger for the lotus fibres: we adore for our protection, with praises and with sacred rites, SARASWATI the underminer of both her banks.

3. Destroy, SARASWATI, the revilers of the gods, the offspring of the universal deluder, VRISAYA: giver of sustenance, thou hast acquired for men the lands (seized by the *Asuras*), and hast showered water upon them.

4. May the divine SARASWATI, the acceptress of (sacred) food, the protectress of her worshippers, sustain us with (abundant) viands.

5. Divine SARASWATI, protect him engaged in conflict for the sake of wealth, who glorifies thee like INDRA.

6. Divine SARASWATI abounding in food, protect us in combat, and, like PUSHAN, give us gifts.

7. May the fierce SARASWATI riding in a golden chariot, the destructress of enemies, be pleased by our earnest laudation.

8. May she whose might, infinite undeviating, splendid, progressive, water-shedding, proceeds loud-sounding;

9. Overcome all our adversaries, and bring to us her other water-laden sisters, as the ever-rolling sun (leads on) the days.

10. May SARASWATI, who has seven sisters, who is dearest amongst those dear to us, and is fully propitiated, be ever adorable.

11. May SARASWATI, filling (with radiance) the vast expanse of earth and heaven, defend us from the reviler.

12. Abiding in the three worlds, comprising seven elements, cherishing the five races (of beings), she is ever to be invoked in battle.

13. She who is distinguished amongst them as eminent in greatness and in her glories; she who is the most impetuous of all other streams; she who has been created vast in capacity as a chariot, she, SARASWATI, is to be glorified by the discreet (worshipper).

14. Guide us, SARASWATI, to precious wealth; reduce us not to insignificance; overwhelm us not with (excess of) water; be pleased by our friendly (services) and access to our habitations, and let us not repair to places unacceptable to thee.

HERE ENDS THE FOURTH ASHTAKA.

ANUVAKA VI.

VI. 6. 1.

62

The deities are the ASHWINS; the *Rishi* is BHARADWAJA; the metre *Trishtubh*.

1. I praise the two leaders of heaven, the presiders over this world: I invoke the ASHWINS, glorifying them.

with sacred hymns, them, who are ever the discomfitters (of foes), who at dawn scatter the investing glooms to the ends of the earth.

2. Coming to the sacrifice with their bright splendours, they light up the lustre of (their) car; emitting vast and infinite radiance: they drive their horses over deserts (refreshing them) with water.

3. Fierce ASHWINS, from that humble mansion to which (you have repaired), you have ever borne with your desirable horses, as swift as thought, the pious worshippers in some manner (to heaven): Let the injurer of the liberal man (be consigned by you) to (final) repose.

4. Harnessing their horses, bringing excellent food, nourishment, and strength, they approach (to receive) the adoration of their recent worshipper; and may the benevolent ancient invoker of the gods (AGNI) sacrifice to the ever youthful (deities).

5. I worship with a new hymn those two quick-moving good-looking ancient (ASHWINS), the achievers of many exploits, who are the givers of great felicity to him who prays to (them), or praises (them); the bestowers of wondrous gifts on him who adores (them).

6. They bore up from the waters, from the ocean, by the winged horses attached to their car, (passing) by roads unsoiled by dust, BHURJU, the son of TUGHA; they (bore him) from out of the lap of the water.

7. Riders in your car, you have penetrated the mountain by your triumphant chariot: showerers (of benefits) you heard the invocation of VADHIRMATI: you have nourished,

bountiful givers, the cow for SHAYU—and in this manner displaying benevolence are you everywhere present.

8. Heaven and Earth, *Adityas*, *Vasus*, *Maruts*, render that dread anger of the gods which (has) of old (been directed) against mortals, destructive and fatal to him who is associated with the *Rakshasas*.

9. MITRA and VARUNA recognize him who of all the world worships the royal (ASHWINS) in due season: he hurls his weapon against the strong *Rakshasa*, against the malignant menaces of man.

10. Come with your shining and well-guided chariot, (fitted) with excellent wheels, to our dwelling, (to bestow upon us) male offspring: cut off with secret indignation the heads of those obstructing (the adoration) of the mortal (who worships you).

11. Come down, whether with the most excellent, or middling, or inferior *Niyut* steeds; set open the doors of the fast-shut stall of the cattle: be bountiful to him who praises you.

VL 6. 2.

63

The deities, *Rishi*, and metre as before; but the last stanza has only one *pada*.

1. Where may our praise and oblations find to-day, for a messenger, those two splendid (ASHWINS), the invoked of many, and bring the NASATVAS to our presence? Be propitiated (ASHWINS) by the adoration of this (your worshipper).

2. Praised, that you may drink the (sacrificial) beverage, you come promptly upon this my invocation: keep guard

around the dwelling against (all) adversaries, so that neither one that abides at a distance nor a neighbour may do us harm.

3. (What is essential) for the copious effusion of (the sacrificial) food has been done for you : the very delicate sacred grass has been strewn ; the (priest with) uplifted hands desirous of your presence praises you ; the stones express (the *Soma* juice), designing it for you.

4. AGNI is above for you ; he is present at (your) sacrifices : the oblation flows diffusive and redolent of *ghî* : diligent and zealous is the ministrant priest who is engaged, NASATYAS, in your invocation.

5. Protectors of many, the daughter of SURYA ascended your chariot, the defence of hundreds, for refuge : sagacious leaders and guides, you have excelled by your devices (all others) at this appearance of the adorable (deities).

6. You have provided with these beautiful splendours, gratification for the enjoyment of SURYA, your horses have descended for felicity, deserving of praise, the laudation (of the sages) has reached you glorified.

7. May your rapid burthen-bearing steeds bring you NASATYAS to the (sacrificial) food : your chariot swift as thought has dispensed substantial, desirable, abundant food.

8. Protectors of many, vast (wealth) is to be distributed by you : give us then nutritious and invariable food. Givers of delight, there are to you, adorers, and fit praise, and libations, which are prepared to acknowledge your liberality.

9. May the two straight-going, light-moving, (mares) of PURAYA be mine; may the hundred cows belonging to SUMITHA, may the dressed viands prepared by PERUKA be for me; may SHANDA bestow upon me ten handsome golden chariots, and obedient, valiant, and well-favoured (dependants).

10. May PURUPANTHA, NASATYAS, grant to him who praises you, hundreds and thousands of horses: may he give them, heroes, to BHARADWAJA: achievers of great deeds, may the *Rakshasas* be slain.

11. May I be associated with the pious in the abundant felicity bestowed by you.

VI. 6. 3.

The deity is USHAS; the *Rishi*, BHARADWAJA; the metre, *Trishtubh*.

1. The white and shining tints of the dawn have spread like the waves of the waters, for the beautifying (of the world): she renders all good roads easy to be traversed; she who is replete with delight, excellence, and health.

2. Divine USHAS, thou art seen auspicious: thou shinest afar: thy bright rays spread over the sky, lovely and radiant with great (splendours), thou displayest thy person.

3. Ruddy and resplendent kine bear the auspicious, expanding, illustrious dawn: like a warrior, who, casting his darts, or a swift charger scattering enemies, she drives away the glooms.

4. Thine are good roads and easy to be traversed in mountains and inaccessible places: thou passest self-irradiating over the waters: bring to us, daughter of

heaven, in thy spacious and beautiful chariot, desirable riches.

5. Do thou *USHAS* bring me opulence, for unopposed thou bearest with thy oxen (wealth to thy worshippers), according to thy satisfaction : daughter of heaven, thou who art divine, who art lovely, art to be worshipped at the first (daily) rite.

6. At thy dawning, divine *USHAS*, the birds spring up from their nests, and men who have to gain their sustenance (arise) : thou, divine *USHAS*, bringest ample wealth to the mortal who is nigh thee, the offerer of the oblation.

५१

VI. 6. 4.

65

The deity, *Rishi*, and metre as before.

1. This heaven-born daughter (of the sky), driving away the darkness for us, makes visible human beings ; she who with bright lustre is perceived dissipating the glooms, and (extinguishing) the planets (shining) in the nights.

2. The Dawns in beautiful chariots drawn by purple steeds in pairs, shine gloriously as they proceed (along the heaven) : bringing on the commencement of the great (morning) sacrifice, they disperse the darkness of the night.

3. Dawns, bringing fame, and food, and sustenance, and strength to the mortal, the donor (of the oblation), abounding in wealth, and proceeding (through the sky), bestow upon the worshipper to-day food, with male descendants and riches.

4. Verily, Dawns, there is at present wealth to give to your worshipper, to the man offering (oblations), to the

sage repeating your praise ; if the praises (are accepted), then bring to him who is like me such wealth as has been formerly bestowed (upon myself).

5. Verily, USHAS, the *Angirases* through thy (favour) recover the herd of cattle from the summit of the mountain: by adoration and by prayer they have divided (the rock) : unfailing was the praise of the gods uttered by the leaders (of rites).

6. Daughter of heaven, dawn upon us, as upon those of old : possessor of riches (dawn) upon the worshipper, as (thou hast done upon) BHARADWAJA : grant to him who glorifies thee, wealth with male descendants : give to us food that may be distributed to many.

VI. 6. 5.



The deities are the MARUTS; the *Rik* and metre as before.

1. May the like-formed, benevolent, all-pervading, all-humiliating troop (of the MARUTS) be promptly with the prudent man : the troop that ever cherishes all that amongst mortals is designed to yield (them) advantage : and (at whose will) *Prishni* gives milk from (her) bright udder once (in the year).

2. Unsoiled by dust the golden chariots of those MARUTS, who are shining like kindled fires, enlarging themselves (at will) twofold and threefold, and (charged) with riches and virile energies, are manifest.

3. They (who are) the sons of the showerer RUDRA, whom the nursing (firmament is able) to sustain, and of

whom, the mighty ones, it is known that the great PRISHNI has received the germ for the benefit (of man).

4. They who approach not to men by any conveyance, being already in their hearts, purifying their defects : when brilliant they supply their milk (the rain) for the gratification (of their worshippers) : they are watering the earth (manifesting their collective) form with splendour.

5. Approaching nigh to whom, and repeating the mighty name of the MARUTS, (the worshipper is able) quickly to obtain (his wishes) : the liberal donor pacifies the angry MARUTS, who are otherwise in their might the resistless plunderers (of their wealth).

6. Those fierce and powerfully arrayed (MARUTS) unite by their strength the two beautiful (regions) heaven and earth ; in them, the self-radiant, heaven and earth abide : the obstructer (of light) dwells not in those mighty ones.

7. May your chariot, MARUTS, be devoid of wickedness ; that which (the worshipper) impels, and which without driver, without horses, without provender, without traces, scattering water and accomplishing (desires), traverses heaven and earth and the paths (of the firmament).

8. There is no propeller, no obstructer, of him, whom, MARUTS, you protect in battle : he whom (you prosper) with sons, grandsons, cattle, and water, is in war the despoiler of the herds of his ardent (foe).

9. Offer to the loud-sounding, quick-moving, self-invigorating company of the MARUTS, excellent (sacrificial) food : (to them) who overcome strength by strength : the earth trembles, AGNI, at the adorable (MARUTS).

10. The MARUTS are resplendent as if illuminators of the sacrifice, (bright) as the flames of AGNI: entitled are they to adoration, and like heroes making (adversaries) tremble: brilliant are they from birth, and invincible.

11. I worship with oblations that exalted company of the MARUTS, the progeny of RUDRA, armed with shining lances: the pure and earnest praises of the devout (adorer) are emulous in the invigoration (of the MARUTS), as the clouds (vie in the emission of the rain).

VI. 6. 6.

67

The deities are MITRA and VARUNA: the *Ricki* and metre as before.

1. (I proceed) by my praises to exalt you, MITRA and VARUNA, the eldest of all existing things: you two, though not the same, are the firmest restrainers with your arms, and hold men back (from evil) as they check (horses) with reins.

2. This my praise is addressed to you both, and proceeds to you beloved (deities) together with the oblation: the sacred grass is spread before you: grant us, MITRA and VARUNA, an unassailable dwelling, that through your favour, munificent divinities, may be a (secure) shelter.

3. Come, MITRA and VARUNA, beloved by all, and invoked with reverence to the propitious rite, you who by your bounty support men labouring for sustenance as a workman (maintains himself) by work.

4. Who (are) strong as horses, accepters of pious praise, observers of truth, whom ADITI conceived: whom, mighty of the mighty at your birth and formidable to mortal foes, she bore,

5. Inasmuch as all the gods equally pleased and rejoicing in your greatness conferred strength upon you, and since you are pre-eminent over the wide heaven and earth, your courses are unobstructed, unimpeded.

6. You manifest vigour daily, you strengthen the summit of the sky as if with a pillar; the solid firmament and the universal deity (the sun) replenish earth and heaven with the food of man.

7. You two support the sage (worshipper), filling his belly when he and his dependants fill the sacrificial chamber; when, sustainers of all, the rain (is sent down by you), and the young (rivers) are not obstructed, but, undried, diffuse (fertility) around.

8. The wise man always (solicits) you with his prayers for this (supply of water), when approaching you sincere in sacrifice: may your magnanimity be such that you, the feeders upon *ghi*, may exterminate sin in the donor (of the oblation).

9. (Exterminate also), MITRA and VARUNA, those who, emulously contending, disturb the rites that are agreeable and beneficial to you both: those divinities, those mortals, who are not diligent in adoration, those who performing works perform not sacrifices, those who do not propitiate you.

10. When the intelligent (priests) offer praise, then some of them, glorifying (AGNI and other deities), recite the *Nivid* hymns: such being the case, we address to you sincere adoration, for in consequence of your greatness you do not associate with (other) divinities.

11. Upon your approach, MITRA and VARUNA, protectors of the dwelling, your (bounty) is unlimited : when (your) praises are uttered, and the sacrificers add in the ceremony the *Soma* that inspires straightforwardness and resolution, and is the showerer (of benefits).

VI. 6. 7. 68

The deities are INDRA and VARUNA : the *Bhikī* is BHARADWAJA ; the metre of the first, ninth, and tenth verses is *Jagati* ; and of the rest, *Trištubh*.

1. Mighty INDRA and VARUNA, promptly has the *Soma* returned, engaged conscientiously (with the priests) to offer sacrifice to you to obtain food for him by whom, like MANU, the sacred grass has been clipped : he who (invited you hither) to-day for exceeding happiness.

2. You two are the principal (divinities) at the worship of the gods : the distributors of wealth : the most vigorous of heroes : the most liberal among the opulent : possessed of vast strength : destroyers of foes by truth : entire hosts (of yourselves).

3. Praise MITRA and VARUNA, renowned for all glorious energies and enjoyments : one of whom slays VRITRA with the thunderbolt, the other, intelligent by his might, comes to the aid (of the pious when) in difficulties.

4. When amongst mankind, both males and females, and when all the gods spontaneously striving glorify you, INDRA and VARUNA, you become pre-eminent in greatness over them, as do you, wide heaven and earth (surpass them also).

5. He who spontaneously presents you, INDRA and VARUNA (oblations), is liberal, wealthy and upright : he shall prosper with the food of his adversary, and possess riches, and opulent descendants.

6. May that opulence comprising treasure and abundant food, which you bestow, deities, upon the donor (of the oblation), that, INDRA and VARUNA, which baffles the calumnies of the malevolent, be ours.

7. May that opulence, INDRA and VARUNA, which is a sure defence, and of which the gods are the guardians, be ours, celebrating your praise, whose destroying prowess in battles victorious (over foes) speedily obscures (their) fame.

8. Divine and glorified INDRA and VARUNA, quickly bestow upon us wealth for our felicity ; and thus eulogising the strength of you two, mighty (deities), may we pass over all difficulties as (we cross) the waters with a boat.

9. Repeat acceptable and all-comprehensive praise to the imperial mighty divine VARUNA, he who, endowed with greatness, with wisdom, and with splendour, illumines the spacious (heaven and earth).

10. INDRA and VARUNA, observant of holy duties, drinkers of the *Soma* juice, drink this exhilarating-effused libation : your chariot approaches along the road to the sacrifice, (that you may partake) of the food of the gods, and drink (the *Soma*).

11. Drink, INDRA and VARUNA, showerers (of benefits), of the most sweet *Soma*, the shedder (of blessings) : this,

your beverage, is poured forth by us : sitting on the sacred grass, be exhilarated (by the draught).

VI. 6. 8.

69

The deities are INDRA and VISHNU : the *Rishi* as before : the metre is *Trishtubh*.

1. I earnestly propitiate you, INDRA and VISHNU, by worship and (sacrificial) food : upon the completion of the rite, accept the sacrifice, and grant us wealth, conducting us by safe paths.

2. May the prayers that are repeated to you reach you, INDRA and VISHNU : may the praises that are chaunted reach you : you are the generators of all praises, pitchers recipient of the *Soma* libation.

3. INDRA and VISHNU, lords of the exhilaration, of the exhilarating juices, come to (drink) the *Soma*, bringing (with you) wealth : may the encomiums of the praises repeated along with the prayers anoint you completely with radiance.

4. May your equally-spirited steeds, INDRA and VISHNU, the triumphant over enemies, bear you hither : be pleased with all the invocations of your worshippers : hear my prayers and praises.

5. INDRA and VISHNU, that (exploit) is to be glorified, by which, in the exhilaration of the *Soma*, you have strode over the wide (space) : you have traversed the wide firmament : you have declared the worlds (fit) for our existence.

6. INDRA and VISHNU, feeders upon clarified butter, drinkers of the fermented *Soma*, thriving upon oblations, accepting them offered with reverence, bestow upon us wealth ; for you are an ocean, a pitcher, the receptacle of the libation.

7. INDRA and VISHNU, agreeable of aspect, drink of this sweet *Soma* ; fill with it your bellies : may the inebriating beverage reach you : hear my prayers, my invocation.

8. You have both (ever) been victorious : never have been conquered ; neither of you two has been vanquished : with whomsoever you have contended you have thrice conquered thousands.

VI. 6. 9.



Heaven and Earth are the deities ; the *Rishi* is BHARADWAJA ; the metre is *Jagati*.

1. Radiant Heaven and Earth, the asylum of created beings, you are spacious, manifold, water-yielding, lovely, separately fixed by the functions of VARUNA, undecaying, many-germed.

2. Uncollapsing, many-showering, water retaining, yielding moisture, beneficent, pure in act : do you two, Heaven and Earth, rulers over created beings, grant us vigour, that may be favourable to (the increase of) mankind.

3. Firm-set Heaven and Earth, the mortal who has offered (oblations) for your straight-forward course, accomplishes (his objects), he prospers with progeny, and invigorated by your operation, many beings of various forms, but similar functions, are engendered.

4. You are surrounded, Heaven and Earth, by water : you are the asylum of water : imbued with water : the augmenters of water : vast and manifold ; you are first propitiated in the sacrifice : the pious pray to you for happiness, that the sacrifice (may be celebrated).

5. May Heaven and Earth, the effusers of water, the milkers of water, dischargers of the functions of water, divinities, the promoters of sacrifice, the bestowers of wealth, of renown, of food, of male posterity, combine together.

6. May father Heaven, may mother Earth, who are all-knowing, and doers of good deeds, grant us sustenance : may Heaven and Earth, mutually co-operating and promoting the happiness of all, bestow upon us posterity, food, and riches.

VI. 6. 10. ७१

The deity is *Savitri* ; the *Rishi* as before ; the metre of the first three stanzas is *Jagati*, of the last three, *Trištubh*.

1. The divine and benevolent SAVITRI puts forth his golden arms for (making) donations : the adorable, youthful, sagacious (deity), stretches out his hands, filled with water, in the various service of the world.

2. May we be amongst the progeny of the divine SAVITRI, and (have power) to offer him most excellent donations : for thou art he who (art absolute) in the procreation and perpetuation of many (living beings), bipeds or quadrupeds.

3. Do thou, SAVITRI, prosper to-day our dwelling with uninjurable protections, confirming happiness : do thou,

who art golden-tongued, (be vigilant) for our present prosperity : protect us ; let not any calumniator have power (to harm) us.

4. May the divine, munificent, golden-handed, golden-jawed, adorable, sweet-spoken SAVITRI, rise regularly at the close of night : when he bestows abundant and desirable (food) upon the donor of the oblation.

5. May SAVITRI put forth like an orator his golden well-formed arms : (he who), from the ends of the earth, ascends to the summit of the sky, and, moving along, delights every thing that is.

6. Beget for us, SAVITRI, wealth to-day, wealth to-morrow, wealth day by day : thou art the giver of ample wealth, of a (spacious) mansion : may we, by this praise, become partakers of wealth.

VI. 6. 11. 72

The deities are INDRA and SOMA ; the *Rishi* and metre as before.

1. Great, INDRA and SOMA, is that your greatness, for you have made great and principal (beings) : you have made known (to men) SURYA and the waters : you have dissipated the glooms and (destroyed) the revilers.

2. INDRA and SOMA, you have led on the dawns ; you have upraised the sun with his splendour ; you have propped up the sky with the supporting pillar (of the firmament) : you have spread out the earth, the mother (of all).

3. INDRA and SOMA, you slew AHI and VEITRA, the obstructor of the waters ; for which the heaven venerates

you both : you have urged on the waters of the rivers until they have replenished numerous oceans.

4. INDRA and SOMA, you have deposited the mature (milk) in the immature udders of the kine : you have retained the white (secretion), although not shut up within those many-coloured cattle.

5. INDRA and SOMA, do you promptly bestow upon us preservative, renowned (riches), accompanied by offspring : for you, fierce (divinities), have disseminated amongst men strength, useful to man, victorious over hostile hosts.

VI. 6. 12.

73

The deity is BRIHASPATI; the *Rishi* and metre as before.

1. BRIHASPATI, who is the breaker of the mountain, the first-born (of PRAJAPATI), the observer of truth, the descendant of ANGIRAS, the partaker of the oblation, the traverser of two worlds, abiding in the region of light, is to us as a father : he, the showerer, thunders loud in heaven and earth.

2. BRIHASPATI, who has appointed a region for the man who attends diligently at divine worship, destroying impediments, conquering foes, overcoming enemies, demolishes various cities (of the *Asuras*).

3. This divine BRIHASPATI has conquered the treasures (of the enemy), and the spacious pastures with the cattle : purposing to appropriate the waters (of the firmament), he destroys with sacred prayers the adversary of heaven.

VI. 6. 13. 74

The deities are SOMA and RUDRA; the *Rishi* and metre as before.

1. SOMA and RUDRA, confirm (in us the strength) of *Asuras*; may sacrifices in every dwelling adequately reach you: do you, possessors of the seven precious things, bestow happiness upon us; happiness upon our bipeds and quadrupeds.

2. SOMA and RUDRA, expel the wide-spread sickness that has entered into our dwellings; keep off *Nirriti*, so that she may be far away, and may prosperous means of sustenance be ours.

3. SOMA and RUDRA, grant all these medicaments for (the ailments of) our bodies: detach, set free, the perpetrated iniquity that has been bound up in our persons.

4. Sharp-weaponed, sharp-arrowed, profoundly-honoured SOMA and RUDRA, grant us happiness in this world: propitiated by our praise, preserve us: liberate us from the bonds of VARUNA.

VI. 6. 14. 75

Weapons, persons, and implements employed in war are considered as the deities; the *Rishi* is PAYU, the son of BHARADWAJA; the metre of the 6th and 10th verses is *Jagati*, the 12th, 13th, 15th, 16th, and 19th, *Akshushā*, of the 17th, *Panīti*, of the rest, *Trishtuṣṭā*.

1. When the mailed warrior advances in the front of battles, his form is like that of a cloud: with his body unwounded do thou conquer; may the strength of the armour defend thee.

2. May we conquer the cattle (of the enemies) with the bow: with the bow may we be victorious in battle:

may we overcome our fierce-exulting (enemies) with the bow : may the bow disappoint the hope of the foe : may we subdue with the bow all (hostile) countries.

3. This bowstring, drawn tight upon the bow, and making way in battle, repeatedly approaches the ear (of the warrior), as if embracing its friend (the arrow), and proposing to say something agreeable, as a woman whispers (to her husband).

4. May the two extremities of the bow, acting consentaneously, like a wife sympathizing (with her husband), uphold (the warrior), as a mother nurses her child upon her lap ; and may they, moving concurrently, and harassing the foe, scatter his enemies.

* 5. The quiver, the parent of many, of whom many are the sons, clangs as it enters into the battle : slung at the back (of the warrior), prolific (of its shafts), it overcomes all shouting hosts.

• 6. The skilful charioteer, standing in the car, drives his horses before him whithersoever he will : praise the efficacy of the reins, for the reins from the back (of the car compel the steeds) to follow the intention (of the driver).

* 7. The horses raising the dust with their hoofs, rushing on with the chariots, utter loud neighings, retreating not (from the charge), but trampling with their fore feet upon the enemies, they destroy them.

8. The spoil borne off in his car, in which his weapons and armour are deposited, is the appropriate oblation of the warrior ; therefore let us, exulting, daily do honour to the joy-bestowing car.

9. The guards (of the chariot), revelling in the savoury (spoil), distributors of food, protectors in calamity, armed with spears, resolute, beautifully arranged, strong in arrows, invincible, of heroic valour, robust, and conquerors of numerous hosts.

10. May the Brahmans, the progenitors, presenters of the *Soma*, the observers of truth, protect us: may the faultless heaven and earth be propitious to us: may *PUSHAN* preserve us from misfortune, let no calumniator prevail over us.

11. The arrow puts on a (feathery) wing: the (horn of the) deer is its point: it is bound with the sinews of the cow: it alights where directed: whenever men assemble or disperse, there may the shafts fall for an advantage.

12. Straight-flying (arrow), defend us: may our bodies be stone: may *SOMA* speak to us encouragement: may *ADITI* grant us success.

13. Whip, with which the skilful (charioteers) lash their thighs and scourge their flanks, urge the horses in battles.

14. The ward of the fore-arm protecting it from the abrasion of the bow-string, surrounds the arm like a snake with its convolutions: may the brave man, experienced in the arts of war, defend a combatant on every side.

15. This praise (be offered) to the large celestial arrow, the growth of *Parjanya*, whose point is anointed with venom, whose blade is iron.

16. Arrow, whetted by charms, fly when discharged: go: light amongst the adversaries: spare not one of the enemy.

17. Where arrows alight like shaven-headed boys :
may BRAHMANASPATI, may ADITI, grant us happiness ;
grant us happiness every day.

18. I cover thy vital parts with armour ; may the
royal SOMA invest thee with ambrosia : may VARUNA
amplify thy ample felicity : may the gods rejoice (at
beholding thee) triumphant.

19. Whoever, whether an unfriendly relative or a
stranger, desires to kill us, may all the gods destroy him :
prayer is my best armour.

SEVENTH MANDALA.

ANUVAKA I.

SUKTA I.

VII. I. 1.

The deity is AGNI; the *Rishi* is VASISHTHA, as he is of all the *Suktas* in this *Mandala*, and whose name therefore it will be unnecessary to repeat; the metre of the first eighteen stanzas is *Virej*, of the rest *Triśtubh*.

1. Men generate the excellent, far-gleaming master of the mansion, the accessible AGNI, present in the two sticks, by attrition with their fingers.

2. The dwellers have placed in the mansion, for its constant protection, that visible AGNI, who has been from ever, who is to be honoured in every house.

3. Well-kindled, youthful AGNI, shine before us with undecaying radiance: to thee abundant sacrificial viands proceed.

4. Those radiant fires, at which the well-born sacrificers assemble, shine more brightly, and are more bountiful bestowers of progeny (and other blessings), than the fires (of common life).

5. Vigorous AGNI, grant to us, (in requital) of our praises, excellent riches, worthy male offspring, and descendants: (wealth), which an enemy attempting to assail, may not despoil.

6. Whom vigorous, the young damsel (the ladle) charged with the oblation, presenting the melted butter, day and

night approaches ; him, his own lustre approaches, favourable to (the bestowal of) wealth.

7. Consume, AGNI, all enemies ; with the same flames with which thou hast consumed JARUTHA, drive away febrile disease.

8. Eminent, pure, radiating purifier, AGNI, be present (at the sacrifice) of him who lights up thy blaze, and at ours, (who address thee) with these praises.

9. Patriarchal mortals, leaders of rites have shared, AGNI, thy radiance in many places : (propitiated) by these our (praises, as by theirs), be present at this sacrifice.

10. May those men who commend this my sacred rite, heroes, in battles with foes, overcome all impious devices.

11. Let us not sit down, AGNI, in an empty dwelling, (nor in those) of (other) men : let us not be without successors ; or, being without male posterity, let us, friend of dwellings, (by) worshipping thee, (come to abide) in houses filled with progeny.

12. To whatsoever sacrifice the lord of horses regularly repairs, render, (AGNI), our dwelling blessed with progeny, with excellent posterity, prospering with lineal successors.

13. Protect us, AGNI, from the odious *Rakshasas* ; protect us from the malignant, the illiberal, the iniquitous : may I, with you for my ally, triumph over the hostile.

14. May that fire (kindled by me) surpass all other fires, at which a vigorous son, firm-handed, possessing a thousand means (of living), co-operates in imperishable (praise).

15. Verily he is AGNI, who defends from the malevolent and from heinous sin (the worshipper) kindling (the fire) : he (it is) whom the well-born worshippers adore.

16. This is the AGNI invoked in many places : whom the prince, presenting oblations to, kindles, whom the ministrant priest circumambulates at sacrifices.

17. To thee, AGNI, may we, who are of exalted rank, offer many perpetual oblations, (employing) means, (prayer and praise), attracting thee to the sacrifice.

18. Do thou, who art imperishable, bear these most acceptable oblations to the presence of the assembly of the gods : and may our fragrant (offering) gratify them severally.

19. Relinquish us not, AGNI, to the want of male offspring : nor to deficient clothing : nor to such destruction : leave us not to hunger, nor to the *Rakshasas* : expose us not, observer of truth, to evil, whether in the house or in the forest.

20. Bestow upon me, AGNI, quickly, abundant wholesome food : send sustenance, divine AGNI, to those who are opulent in oblations : may we, both (priests and employer), be comprehended in thy munificence : do you ever cherish us with blessings.

21. Shine with bright lustre, AGNI, son of strength, thou who art earnestly invoked, and of pleasant aspect : consume not the begotten son with whom thou art associated : let not our male offspring, beneficial to man, perish.

22. Command not the fires kindled by the priests with which thou art united to work us evil; let not the displeasure, even in error, of thee, the son of strength, who art divine, fall upon us.

23. Radiant AGNI, the mortal who offers oblations to the immortal becomes affluent; that deity (AGNI) favours the presenter of (sacrificial) wealth, to whom the devout solicitant inquiring applies.

24. AGNI, who art cognizant of our solemn and auspicious (worship), bring to the worshippers abundant riches, whereby, mighty AGNI, we, blessed with uncontracted life, and excellent male descendants, may be happy.

25. Bestow upon me, AGNI quickly, abundant wholesome food: send sustenance, divine AGNI, to those who are opulent in oblations: may we, both (priests and employer), be comprehended in thy munificence: do you ever cherish us with blessings.

VII. 1. 2.

The deities are the *Apriś*; the metre is *Triśtubh*.

1. Be gratified, AGNI, by the (sacred fire) kindled by us to-day, emitting abundant adorable smoke: touch with thy scorching flames the celestial summit: combine with the rays of the sun.

2. We celebrate with sacrifices the greatness of the adorable NARASHANSA amongst those who are divinities, the performers of good works, the bright-shining, the upholders of rites, who partake of both kinds of oblations.

3. Let us ever worship the AGNI who is to be adored by us : the mighty, the dextrous, the messenger passing between heaven and earth, the speaker of truth, kindled (of old) by MANU, as now by men, that (he may come) to the solemnity.

4. The worshippers bearing the sacred grass offer it with reverence, upon their knees, to AGNI : worship him, priests, with oblations, invoking him to (sit down) on the spotted (grass), smeared with clarified butter.

5. The devout performers of holy rites, desirous of chariots, have had recourse to the doors (of the sacrificial chamber) : (the ladles), placed to the east, are plying the fire with *ghee* at sacrifices, as the mother cows lick the calf, or as rivers (water the fields).

6. May the two youthful females, the divine and mighty day and night, the invoked of many, the possessed of wealth, seated on the sacred grass, entitled to adoration, be with us like an easily-milked cow for our welfare.

7. I am minded to adore you two sages, the ministrants at sacrifices of men, from whom wealth is derived : when the worship is being celebrated, convey our offspring aloft, and acquire (for our use) the precious (treasures preserved) amongst the gods.

8. May BHARATI, associated with the BHARATIS ; ILA with gods and men ; and AGNI and *Sarasvatī* with the *Sarasvatas* ; may the three goddesses sit down before us upon this sacred grass.

9. Divine TWASHTRI, being well pleased, give issue to our procreative vigour, whence (a son) manly, devout,

vigorous, wielder of the *Soma*-bruising stone, and reverencing the gods, may be born.

10. VANASPATI, bring the gods nigh: may AGNI, the immolater, prepare the victim: let him who is truth officiate as the ministering priest, for verily he knows the birth of the gods.

11. AGNI, kindled (into flame), come to our presence in the same chariot with INDRA, and with the swift-moving gods: may ADITI, the mother of excellent sons, sit down on the sacred grass, and may the immortal gods be satisfied with the reverentially-offered oblation.

VII. 1. 3. 3

The deity is AGNI; the metre as before.

1. Appoint (gods) the most adorable, divine AGNI, consentient with (all other) fires, your messenger at the sacrifice: him who is permanently present amongst men, the observer of truth, who is crowned with flame, the purifier, whose food is butter.

2. When, like a neighing steed about to feed upon the forage, (AGNI) springs up from the vast-enclosing (forest), then the wind fans his flame: and black, (AGNI), is thy course.

3. The kindled undecaying flames of thee, the newly-born, the showerer, rise up: the luminous smoke spreads along the sky: and thou, AGNI, proceedest as their messenger to the gods.

4. The light of whom quickly spreads over the earth, when with his teeth (of flame) he devours his food: thy

blaze rushes along like a charging host, when AGNI, of goodly aspect, thou spreadest with thy flame (amongst the trees) as if (they were) barley.

5. Men cherish that youthful AGNI at evening and at dawn, as (they tend) a horse : lighting him as a guest in his proper station : the radiance of the showerer (of benefits), to whom the oblation is offered, shines brightly.

6. Resplendent AGNI, when thou shinest nigh at hand like gold, thy appearance is beautiful : thy might issues like the thunderbolt from the firmament, and like the wonderful sun, thou displayest thy lustre.

7. When we present to you, AGNI, the sacred offering along with oblations mixed with milk and butter, then protect us, AGNI, with those vast unbounded, innumerable golden cities.

8. Son of strength, JATAVEDAS, with those unobstructed (splendours) which belong to thee, a munificent donor, and with those praises wherewith thou protectest people with their posterity, do thou protect us thy worshippers and praisers.

9. When the bright AGNI, radiant with his own diffusive lustre, issues (from the touchwood) like a sharpened axe ; and he who is desirable, the doer of great deeds, the purifier, is born of his two parents : (he appears) for the worship of the gods.

10. Illume for us, AGNI, these auspicious (riches) : may we possess (a son) intelligent, the celebrator of sacred rites : may all (good things) be to thy praisers, and to

him who eulogizes (thee): and do you ever cherish us with blessings.

VII. 1. 4.

The deity and metre as before.

1. Offer your sacred oblation, and praise the bright and radiant AGNI, who passes with wisdom between all divine and human beings.

2. May the sagacious AGNI be our conductor from the time that he is born, most youthful, of his mother: he who, bright-toothed, attacks the forest, and quickly devours his abundant food.

3. Whom mortals apprehend as white (shining) in the principal station of that divinity; he who assents to manly adoration, and blazes for the good of man, and the discomfiture (of his foes).

4. This far-seeing, sagacious, immortal AGNI, has been stationed among short-sighted mortals: harm us not, vigorous AGNI, in this world, that we may ever be devoted to thee.

5. The herbs, and the trees, and the earth, contain as a germ that all-supporting AGNI, who occupies a place provided by the gods, that by his functions he may convey (the offerings) to the immortals.

6. AGNI has power to grant abundant food: he has power to grant riches with male posterity: vigorous AGNI, let us not sit down before thee devoid of sons, of beauty, of devotion.

7. Wealth is competent to the acquittance of debt : may we be masters of permanent riches : that is not offspring which is begotten by another : alter not the patha (of the generation) of a blockhead.

8. One not acquitting debts, although worthy of regard, yet begotten of another, is not to be contemplated even in the mind (as fit) for acceptance : for verily he returns to his own house ; therefore let there come to us (a son) new-born, possessed of food, victorious over foes.

9. Do thou, AGNI, defend us against the malignant ; do thou, who art endowed with strength, (preserve us) from sin : may the (sacrificial) food come to thee free from defect : may the riches that we desire come to us by thousands.

10. Illume for us, AGNI, these auspicious (riches) : may we possess (a son) intelligent, the celebrator of sacred rites : may all (good things) be to thy praisers and to him who eulogizes (thee) : and do you ever cherish us with blessings.

VII. 1. 5.

The deity is AGNI as VAISHWANARA ; the metre as before.

1. Offer praise to the strong AGNI, traversing without hindrance heaven and earth : he who (as) VAISHWANARA prospers at the sacrifices of all the immortals, being associated with the awaking divinities.

2. AGNI, the leader of the rivers, the showerer of the waters, the radiant, has been stationed in the firmament and upon earth : VAISHWANARA augmenting with the most excellent (oblation) shines upon human beings.

3. Through fear of thee, VAISHWANARA, the dark-complexioned races, although of many minds, arrived, abandoning their possessions, when, AGNI, shining upon PURU, thou hast blazed, consuming the cities of his foe.

4. VAISHWANARA AGNI, the firmament, the earth, the heaven, combine in thy worship: shining with undecaying splendour, thou overspreadest heaven and earth with light.

5. The horses (of INDRA), full of ardour, worship thee, AGNI; the praises (of men), dispersers (of iniquity), accompanied by oblations, (honour thee), the lord of men, the conveyer of riches, the VAISHWANARA of dawns, the manifester of days.

6. Reverencer of friends, AGNI, the *Vasus* have concentrated vigour in thee: they have been propitiated by thy acts: generating vast splendour for the *Arya*, do thou, AGNI, expel the *Dasyus* from the dwelling.

7. Born in the highest heaven, thou ever drinkest the (*Soma*) beverage like VAYU: generating the waters, thou thunderest, granting (his wishes) to thy offspring, the worshipper.

8. Send to us, AGNI, (who art) VAISHWANARA JATAVEDAS, that brilliant sustenance whereby thou conferrest wealth, and (grantest), all-desired AGNI, abundant food to the mortal, the donor (of the oblation).

9. Bestow upon us who are affluent (in offerings), AGNI, ample riches and renowned strength; associated with the *Rudras*, with the *Vasus*, grant us, AGNI VAISHWANARA, infinite happiness.

VII. 1. 6.

The deity and metre as before.

1. I salute the demolisher (of cities), glorifying the excellence of the powerful male, the universal sovereign, who is the revered of all men : I proclaim his exploits (which are) like those of the mighty INDRA.

2. They propitiate the wise, the manifesting, the sustaining, the enlightener of the pious, the giver of happiness, the sovereign of heaven and earth : I glorify with hymns the ancient and mighty works of AGNI, the demolisher of cities.

3. May AGNI utterly confound those *Dasyus* who perform no (sacred) rites, who are babblers defective in speech, niggards, unbelievers, not honouring (AGNI), offering no sacrifices : AGNI preceding, has degraded those who institute no sacred ceremonies.

4. The chief of leaders has, by the benefits (bestowed upon them), guided those praising (him) through the accumulated gloom (of night) : I glorify that AGNI, the unbending lord of wealth, the tamer of adversaries.

5. The mighty AGNI, who by his fatal (weapons) has baffled the devices (of the Asuras), who has created the dawns, the brides of the sun, having coerced the people by his strength, has made them the tributaries of NAHUSA.

6. AGNI VAISHWANARA, whom all men approach with pious offerings, soliciting his favour for the sake of (obtaining felicity), has come to the excellent station (intermediate) between his parents, heaven and earth.

7. The divine AGNI VAISHWANARA has removed from the firmament the investing (glooms) at the rising of the sun: he has removed them from the lower firmament of the earth, from the upper firmament of heaven.

VII. 1. 7.

The deity is AGNI; metre as before.

1. I propitiate with oblations the divine, vigorous AGNI, rapid as a horse: do thou, knowing (our desires), be our messenger of the sacrifice: he, the consumer of forests, is known spontaneously among the gods.

2. Come, AGNI, rejoicing by thine own paths, gratified by the friendship of the gods: roaring with withering flames above the high places of the earth: threatening to consume all the forests.

3. The sacrifice is present: the sacred grass is strewn: AGNI lauded is satisfied, and is the ministrant priest invoking the all-desired patents of whom thou, honoured AGNI, the youngest (of the gods), art born.

4. Judicious men promptly generate at the sacred rite the directing (AGNI), who (may convey) their (oblations): AGNI, the lord of men, the giver of delight, the sweet-spoken, the celebrater of sacrifices, has been established in the dwelling of the people.

5. Invested (with the priestly office), the beater (of the oblation), AGNI, the directing priest, the sustainer (of all), is seated in the house of man, he whom heaven and earth extol, and whom, the desired of all, the ministrant priests worship.

6. These men nourish the universe with viands who offer (to AGNI) fitting commendation ; those people also who eagerly listen (to his laudation) augment (the plenty of the world), as do these my (associates), who are glorifiers of this truthful (deity).

7. We VARISHTHAS implore thee, AGNI, son of strength, the lord of treasures, that thou wilt quickly bestow food upon thine adorers who are affluent (in oblations), and do you ever cherish us with blessings.

VII. 1. 8.

The deity and metre as before.

1. The royal (AGNI), the master (of the sacrifice), is kindled with praises, he whose person is invoked with (offerings of) butter, whom men associated worship with oblations, AGNI, who is lighted before the dawn.

2. This great AGNI has been known amongst men as the invoker (of the gods), the giver of delight, the mighty ; he has spread light (in the firmament), he, the dark-pathed at large upon the earth, is nourished by the plants.

3. By what oblation, AGNI, dost thou clothe our praise ! what offering dost thou, when glorified, accept ! when, giver of good, may we be the possessors and enjoyers of perfect and unmolested riches !

4. This AGNI is greatly celebrated by the institutor of the rite when he shines resplendent as the sun : he who overcame *Puru* in battle, and shone glorious as the guest of the gods,

5. In thee, AGNI, are many offerings: do thou with all thy flames be propitious: favourably hear (the praises) of the worshipper; and do thou of auspicious manifestation being glorified, spontaneously magnify (thy) person.

6. VASISHTHA, illustrious in both heaven and earth, rich with a hundred and a thousand (head of cattle), has addressed this hymn to AGNI, that such fame-conferring, disease-removing, fiend-destroying (laudation) may be (the means of) happiness to the eulogists and their kindred.

7. We VASISHTHAS implore thee, AGNI, son of strength, the lord of treasures, that thou wilt quickly bestow food upon thine adorers, who are affluent (in oblations), and do you ever cherish us with blessings.

VII. 1. 9.

The deity and metre as before.

1. The waster away (of living creatures), the invoker (of the gods), the giver of delight, the wisest of the wise, the purifier, (AGNI), has been manifested from the lap of the dawn: he gives consciousness to both classes of beings (men and animals), oblations to the gods, and wealth to the pious.

2. He, the doer of great deeds, who forced open the doors of the *Panis*, recovering for us the sacred food-bestowing (herd of kine), he who is the invoker of the gods, the giver of delight, the lowly-minded, is seen of all people dissipating the gloom of the nights.

3. Unperplexed, far-seeing, elevated, resplendent, right-directing, a friend, a guest, the bestower of prosperity

upon us, the wonderfully radiant, he shines before the dawns the embryo of the waters, he has entered into the nascent plants.

4. Thou, AGNI, art to be glorified in (all) the ages of men : thou, JATAVEDAS, who art illustrious when engaged in battle : our praises wake up the kindling (AGNI), him who shines with conspicuous splendour.

5. Repair, AGNI, to the presence of the gods in thy office of messenger, (sent) by the assembly engaged in prayer : neglect us not : offer worship to SARASWATI, the *Maruts*, the *Ashwins*, the waters, the universal gods, that they may bestow treasures (upon us).

6. VASISHTHA is kindling thee, AGNI : destroy the malignant : worship the object of many rites, (the company of the gods), on behalf of the wealthy (institutor of the sacrifice), praise (the gods), JATAVEDAS, with manifold praises, and do you ever cherish us with blessings.

VII. 1. 10.

The deity and metre as before.

1. AGNI, like the lover of the dawn (the sun), radiant, bright, resplendent, displays extensive lustre, the showerer (of benefits), the receiver (of oblations), he shines with splendour, encouraging holy rites : he arouses (mankind), desiring (his presence).

2. AGNI, preceding the dawn, is radiant by day as the sun, and the priests celebrating the sacrifice repeat his praise : the divine, munificent AGNI, the messenger

(of the gods), cognizant of their birth, repairing to the deities, hastens in various directions.

3. Devout praises and hymns, soliciting riches, proceed to AGNI, who is of pleasing aspect, agreeable form, of graceful movement, the bearer of oblations, the ruler of men.

4. Consentient with the *Vasus*, AGNI, bring hither INDRA, with the *Rudras*, the benevolent *Aditi*, with the *Adityas* and BRIHASPATI, the desired of all, with the adorable (*Angirases*).

5. Men desiring him celebrate at sacrifices the youthful AGNI, the giver of delight, the invoker of the gods: he, the ruler of the night, has been the diligent envoy of the opulent (institutors of sacrifices) for the worship of the gods.

VII. 1. II.

The deity and metre as before.

1. Great art thou, AGNI, the manifester of the solemnity; without thee the immortals do not rejoice: come in the same chariot with all the gods: sit down here the chief, the ministrant priest.

2. Men offering oblations, ever solicit thee the quick-going (to undertake) the office of their messenger, for to him, on whose sacred grass thou sittest with the gods, the days are prosperous.

3. In thee, AGNI, thrice in the day, (the priests) make manifest the treasures (of the oblation) for the (benefit of the) mortal donor: worship the gods on this occasion,

AGNI, as (thou didst) for Manu : be our messenger, our protector against malignity.

4. AGNI presides over the solemn rite, over every consecrated oblation : the VASU approve of his acts : the gods have made him the bearer of the offering.

5. AGNI, bring the gods to eat of the oblation : may they, of whom INDRA is the chief, be delighted on this occasion : convey this sacrifice to the deities in heaven, and do you ever cherish us with blessings.

VII. 1. 12.

The deity and metre as before.

1. Let us approach with profound reverence the youngest (of the gods), who shines when kindled in his own abode : who is blazing wonderfully between heaven and earth, and, piously invoked, is coming from every quarter.

2. May that AGNI who by his greatness is the overcomer of all evils, who is praised as JATAVEDAS in the (sacrificial) chamber, protect us, glorifying him, and affluent (in oblations), from all sin and reproach.

3. Thou art VARUNA, thou art MITRA, AGNI : the VASISHTHAS augment thee with praises : may liberally distributed riches be (extant) in thee, and do you ever cherish us with blessings.

VII. 1. 13.

Deity and metre as before.

1. Offer praise and worship to AGNI, the enlightener of all, the acceptor of pious rites, the destroyer of the

Asuras: propitiating him, I now present the oblation on the sacred grass to VAISHWANARA, the granter of desires.

2. Thou, AGNI, radiant with lustre, fillest the heaven and earth (with light) as soon as born: thou, VAISHWANARA, from whom wealth proceeds, hast by thy might liberated the gods from malevolent (foes).

3. When thou art born, AGNI, the lord, the circumambient, thou watchest over all creatures as a herdsman over his cattle: be willing, VAISHWANARA, to requite our praise, and do you cherish us ever with blessings.

VII. 1. 14.

The deity as before; the metre of the first verse is *Bṛihati*, of the two others, *Trištubh*.

1. Let us, laden with oblations, offer worship with fuel and invocations of the gods to the divine JATAVEDAS, to the purely lustrous AGNI.

2. May we perform thy rites, AGNI, with fuel: may we offer thee, adorable AGNI, pious praises: may we (gratify thee), ministrant of the sacrifice, with clarified butter; divine AGNI, of auspicious lustre, may we (worship thee) with oblations.

3. Come to our sacrifice, AGNI, with the gods, propitiated by the sanctified oblations: may we be the offerers (of worship) to thee who art divine, and do you ever cherish us with blessings.

VII. 1. 15.

The deity as before; the metre is *Gāyatri*.

1. Offer the oblation to the present AGNI, the showerer (of benefits); pour it into the mouth of him who (bears) to us the nearest relationship.

2. Who, juvenile, wise, the lord of the dwelling, abides with the five classes of men in every dwelling.

3. May he defend for us the wealth that has been acquired, and preserve us from iniquity.

4. May AGNI to whom as to a (swift) hawk in heaven, I address this new hymn, bestow upon us ample wealth.

5. Of whom, blazing in the front of the sacrifice, the enviable honours are to be seen, like the riches of a man having male offspring.

6. May that most adorable AGNI, the bearer of oblations, accept our offering, gratified by our praises.

7. Divine AGNI, the approachable: the lord of men, the invoked of all, we set thee down (upon the altar), the resplendent, the righteously glorified.

8. Blaze, AGNI, night and day, that by thee we may be possessed of sacred fires: mayest thou, friendly to us, be righteously praised.

9. Wise men approach thee with sacred rites for the acquirement of riches: perpetual, infinite (praise is addressed to thee).

10. May the bright, radiant, immortal, pure, purifying, adorable AGNI, keep off the *Rakshasas*.

11. Son of strength, who art the lord (of all), bestow riches upon us: and may BUAGA give us wealth.

12. Do thou, AGNI, give us food along with male issue, and may the divine SAVITRI BHAGA and DITI, give us wealth.

13. Preserve us, AGNI, from sin : divine (AGNI), who art exempt from decay, consume (our) foes with (thy) hottest flames.

14. Do thou, who art irresistible, be to us, for the protection of our posterity, like the vast spacious, iron-walled cities (of the *Rakshasas*).

15. Uninjurably AGNI, dispeller of darkness, preserve us night and day from sin, and from the malevolent.

VII. 1. 16.

The deity as before ; the metre of the odd verses is *Bṛihati*, of the even, *Śatobṛihati*.

1. I invoke for you with this hymn, AGNI, the son of strength, the kind, the most knowing, the unobstructed : the fit object of sacred rites, the messenger of all the immortals.

2. May he harness his brilliant protecting (steeds to his car), when earnestly invoked : may he hasten (to bring the gods) : may the sacrificial wealth of the worshippers (proceed to) that deity who is the giver of abundant food, the adorable, the doer of great deeds.

3. The radiance of that showerer (of benefits), repeatedly invoked, rises up, as does the fiery sky-lambent smoke when men kindle AGNI.

4. We constitute thee our most renowned messenger : bring the gods to partake (of the oblation) : bestow upon

us, son of strength, all human blessings : whatsoever we solicit of thee.

5. All-desired AGNI, thou art the lord of the mansion : thou art the invoker of the gods : thou art the assistant priest : do thou, who art wise, present (the oblation to the gods), and partake (of it thyself).

6. Doer of good deeds, bestow treasure upon the institutor of the solemnity, for thou art the bestower of treasure : inspire all the priests at our sacrifice : (prosper him) who, offering worthy praise, is prosperous.

7. AGNI, piously invoked, may those devout worshippers be dear to thee, who are liberal, opulent, and the bestowers upon man of herds of cattle.

8. Strength-bestowing AGNI, protect from the oppressor and the revilers those in whose dwelling ILA, butter-handed, sits down satisfied, and grant to us felicity long renowned.

9. The most wise AGNI is the bearer (of oblations), as the mouth of the gods with his graceful tongue (of flame) : bring riches, AGNI, to the affluent (in sacrifices) : encourage the donor of the oblation.

10. Youngest (of the gods), protect with thy protections from iniquity, (and reward) with numerous cities those who, through the desire of extended fame, bestow riches, comprehending horses and treasure.

11. The divine AGNI, the giver of wealth, desires the ladle filled full. Pour out (the contents), and replenish (the vessel), and then the deity bears (your oblations to the gods).

12. The gods have made the wise (AGNI) the ministrant priest, and bearer of the sacrifice. AGNI gives to the man who performs the prescribed rite and presents (the offering), wealth, with virtuous male posterity.

VII. 1. 17.

The deity as before; the metre is *Trishtubh*, in half stanzas.

1. Be kindled, AGNI, with suitable fuel: let the (priest) strew the plentiful sacred grass.

2. Let the willing doors (of the chamber of sacrifice) be thrown open; bring hither the willing gods.

3. AGNI JATAVEDAS, repair to the gods, worship them with the oblation, render them pleased by the sacrifice.

4. May JATAVEDAS render the immortal gods pleased by the sacrifice: let him sacrifice (to them), and gratify them (with praise).

5. Bestow upon us, sage AGNI all desirable (riches): may the blessings (vouchsafed) to us this day be sacrificed.

6. The gods have made thee, AGNI, who art the son of strength, the bearer of the oblation.

7. May we be the presenters (of offerings) to thee who art divine: and thou, the mighty one, being solicited, bestow upon us treasures.

ANUVAKA II.

7. 18

VII. 2. 1.

The deity is INDRA; the metre, *Trishtubh*.

1. Our forefathers, INDRA, glorifying thee, have obtained all desirable (riches); in thy gift are cows easy

to be milked, and horses, and thou art the liberal donor of wealth to the devout.

2. Thou dwellest with thy glories like a Raja with his wives; MAGHAVAN, who art wise and experienced, (reward our) praises with the precious metals, with cows, with horses: conduct us who are dependent on thee for riches.

3. These gratifying and pious hymns, emulous (in earnestness), are addressed on this occasion to thee: may the path of thy riches lead downwards: may we, INDRA, (diligent) in thy praise, enjoy felicity.

4. Desirous of milking thee like a milch cow at pasture, VASISHTHA has let loose his prayers to thee: every one of my people proclaims thee the lord of cattle: may INDRA be present at our praises.

5. The adorable INDRA made the well-known deep waters (of the *Parushni*) fordable for SUDAS, and converted the vehement awakening imprecation of the sacrificer into the calumny of the rivers.

6. TURVASHA, who was preceding (at solemn rites), diligent in sacrifice, (went to SUDAS) for wealth; but like fishes restricted (to the element of water), the *Bhrigus* and *Drukyus* quickly assailed them: of these two everywhere going, the friend (of SUDAS, INDRA) rescued his friend.

7. Those who dress the oblation, those who pronounce auspicious words, those who abstain from penance, those who bear horns (in their hands), those who bestow happiness (on the world by sacrifice), glorify that INDRA, who

recovered the cattle of the *Arya* from the plunderers, who slew the enemies in battle.

8. The evil-disposed and stupid (enemies of SUDAS), crossing the humble *Parushni* river, have broken down its banks ; but he by his greatness pervades the earth, and KAVI, the son of CHAYAMANA, like a falling victim, sleeps (in death).

9. The waters followed their regular course to the *Parushni*, nor (wandered) beyond it : the quick courser (of the king) came to the accessible places, and INDRA made the idly-talking enemies, with their numerous progeny, subject among men (to SUDAS).

10. They who ride on parti-coloured cattle, (the *Maruts*), despatched by PRISHNI, and recalling the engagement made by them with their friend (INDRA), came like cattle from the pasturage, when left without a herdsman : the exulting *Niyut* steeds brought them quickly (against the foe).

11. The hero INDRA created the *Maruts* (for the assistance of the *Raja*), who, ambitious of fame, slew one-and-twenty of the men on the two banks (of the *Parushni*), as a well-looking priest lops the sacred grass in the chamber of sacrifice.

12. Thou, the bearer of the thunderbolt, didst drown SHRUTA, KAWASHA, VRIDDHA, and afterwards DRUHYU, in the waters : for they, INDRA, who are devoted to thee, and glorify thee, preferring thy friendship, enjoy it.

13. INDRA, in his might, quickly demolished all their strongholds, and their seven (kinds of) cities : he has given the dwelling of the son of ANU to TRITSU : may we,

(by propitiating INDRA), conquer in battle the ill-speaking man.

14. The warriors of the ANUS and DRUHYUS, intending (to carry off the) cattle, (hostile) to the pious (SUDAS), perished to the number of sixty-six thousand six hundred and sixty; such are all the glorious acts of INDRA.

15. These hostile *Tritsus*, ignorantly contending with INDRA, fled, routed as rapidly as rivers on a downward course, and being discomfited, abandoned all their possessions to SUDAS.

16. INDRA has scattered over the earth the hostile rival of the hero (SUDAS), the senior of INDRA, the appropriator of the oblation: INDRA has baffled the wrath of the wrathful enemy, and the (foe) advancing on the way (against SUDAS) has taken the path of flight.

17. INDRA has effected a valuable (donation) by a pauper: he has slain an old lion by a goat: he has cut the angles of the sacrificial post with a needle: he has given all the spoils (of the enemy) to SUDAS.

18. Thy numerous enemies, INDRA, have been reduced to subjection: effect at some time or other the subjugation of the turbulent BHEDA, who holds men praising thee as guilty of wickedness: hurl, INDRA, thy sharp thunderbolt against him.

19. The dwellers on the *Yamuna* and the *Tritsus* glorified INDRA when he killed BHEDA in battle: the *Ajās*, the *Shakigrus*, the *Yakshas*, offered to him as a sacrifice the heads of the horses (killed in the combat).

20. Thy favours, INDRA, and thy bounties, whether old or new, cannot be counted like the (recurring) dawns:

thou hast slain DEVAKA, the son of MANYAMANA, and of thine own will hast cast down SHAMBARA from the vast (mountain).

21. PARASHARA, the destroyer of hundreds (of *Rakshasas*), and VASISHTHA, they who, devoted to thee, have glorified thee in every dwelling, neglect not the friendship of thee (their) benefactor : therefore prosperous days dawn upon the pious.

22. Praising the liberality of SUDAS, the grandson of DEVAVAT, the son of PAIJAVANA, the donor of two hundred cows, and of two chariots with two wives, I, worthy (of the gift), circumambulate thee. AGNI, like the ministrant priest in the chamber (of sacrifice).

23. Four (horses), having golden trappings, going steadily on a difficult road, celebrated on the earth, the excellent and acceptable gifts (made) to me by SUDAS, the son of PAIJAVANA, bear me as a son (to obtain) food and progeny.

24. The seven worlds praise (SUDAS) as if he were INDRA : him whose fame (spreads) through the spacious heaven and earth : who, munificent, has distributed (wealth) on every eminent person, and (for whom) the flowing (rivers) have destroyed YUDHYAMADHI in war.

25. *Maruts*, leaders (of rites), attend upon this (prince) as you did upon DIVODASA, the father of SUDAS : favour the prayers of the devout son of PAIJAVANA, and may his strength be unimpaired, undecaying.

VII. 2. 2.

7.17

The deity and metre as before.

1. INDRA, who is formidable as a sharp-horned bull, singly expels all men (from their stations): thou who art the despoiler) of the ample wealth of him who makes no offerings art the giver of riches to the presenter of frequent oblations.

2. Aiding him with thy person, INDRA, thou hast defended KUTSA in combat when thou hadst subjugated DASA, SHUSHNA and KUYAVA, giving (their spoil) to that son of ARJUN.

3. Undaunted (INDRA), thou hast protected with all thy protections SUDAS, the offerer of oblations: thou hast protected in battles with enemies for the possession of the earth TRASADASYU, the son of PURUKUTSA, and PURU.

4. Thou, the lord of horses, who art honoured by men, hast destroyed, along with the *Maruts*, numerous enemies at the sacrifice to the gods: thou hast put to sleep with the thunderbolt the DASYUS, CHUMURI, and DHUNI, on behalf of DABHITI.

5. Such, wielder of the thunderbolt, are thy mighty powers, that when thou hadst quickly destroyed ninety and nine cities, thou hast occupied the hundredth as a place of abode: thou hast slain VRITRA: thou hast also slain NAMUCHI.

6. Thy favours, INDRA, to SUDAS, the donor (of offerings), the presenter of oblations, are infinite: showerer (of benefits), I yoke for thee (thy vigorous) steeds: may our prayers reach thee who art mighty, to whom many rites are addressed.

7. Powerful INDRA, lord of horses, let us not be exposed at this ceremony, addressed to thee, to the murderous despoiler : protect us with impregnable defences : may we be held dear among thy worshippers.

8. May we, MAGHAVAN, leaders in thy adoration, regarded as dear friends, be happy in our homes : about to bestow felicity upon ATTHIGWAN, humiliate TURVASA : (humiliate) the son of YADU.

9. The leaders (of rites), reciters of prayers, offer, MAGHAVAN, prayers devoutly for thy adoration : they by their praises have appropriated the wealth of the niggards : select us (as the objects) of thy friendship.

10. Chief leader (of rites), these praises of men addressed to thee revert to us, who are the offerers of (sacrificial) riches : do thou be propitious to such men, (INDRA), in conflicts with enemies : be their friend, their hero, and protector.

11. Hero, INDRA, glorified on the present occasion, and propitiated by praise, be amplified in thy person for our protection : bestow upon us food and habitations : and do you ever cherish us with blessings.

VII. 2. 3.

7. 20

The deity is INDRA : the metre, *Trishtubh*.

1. The fierce and powerful (INDRA) has been born for heroic (deeds) : friendly to man, he is the accomplisher of whatever act he undertakes to perform : ever youthful, he invests the (sacrificial) hall with defences (against interruption) : be our preserver, INDRA, from heinous sin.

2. INDRA, dilating in bulk, is the slayer of VRITRA : the hero defends his worshipper promptly with his protection, whether he be the giver of dominion to SUDAS, or the donor repeatedly of wealth to the offerer (of oblations).

3. A warrior who turns not back in battle, a combatant, one engaged in tumults, a hero, victorious over (his) foes from birth, invincible, of great vigour, this INDRA scatters (hostile) hosts and slays all (his) adversaries.

4. Opulent INDRA, thou hast filled both heaven and earth with thy magnitude, thy energies : INDRA, the lord of horses, brandishing the thunderbolt, is gratified at sacrifices by the (sacrificial) food.

5. (His) progenitor begot INDRA, the showerer (of benefits) for (the purposes of) war : his mother brought him forth the benefactor of man : the leader of armies who is chief over men, he is the lord, the conqueror, the recoverer of the kine, the subduer of foes.

6. He who devotes his mind to the terrible INDRA never falls (from his condition), nor will he perish : the protector of sacred rites, the progeny of sacrifice, bestows riches on him who offers to INDRA praises and prayers with sacrifices.

7. That (wealth), INDRA, which the prior has given to the posterior : which the elder may accept from the younger : with which (the son) yet living dwells far away (separated from his father), confer, wonderful INDRA, such precious riches upon us.

8. May the man who is dear to thee, INDRA, present (oblations) : may he be thy friend, wielder of the thunderbolt, he (assiduous) in donations : may we be abounding

in food through this favour of thee who art devoid of cruelty, (may we be in the enjoyment of) a dwelling giving shelter to men.

9. For thee, MAGHAVAN, this showering *Soma* (libation) cries aloud : to thee the worshipper has recited praises : the desire of riches has fallen upon thine adorer, do thou, therefore, SHAKRA, bestow quickly upon us wealth.

10. Enable us, INDRA, (to partake of) food granted by thee, as well as those who, opulent (in sacrificial presentations), spontaneously offer (thee oblations) : may there be power in thine adorer (to repeat) many laudations : and do you ever cherish us with blessings.

VII. 2. 4.

7. 2.]

The deity and metre as before.

1. The bright sacrificial food mixed with curds and milk has been poured out : INDRA delights in it from his birth : lord of bay horses, we wake thee up with sacrifices, acknowledge our praises in the exhilaration of the *Soma* beverage.

2. They repair to the sacrifice, they strew the sacred grass : the (grinding) stones at the ceremony are of difficulty suppressed noise : famous priests, whose voices are heard far off, bring the stones from the interior of the dwelling.

3. Thou, hero, hast enabled the many waters arrested by ANI to flow : by thee the rivers rushed forth like charioteers : all created worlds trembled through fear of thee.

4. The formidable (INDRA), knowing all actions beneficial to man, intimidated those (*Asuras*) by his weapons : INDRA, exulting, shook their cities : armed with his thunderbolt he slew them in his might.

5. Let not the *Rakshasas*, INDRA, do us harm : let not the evil spirits do harm to our progeny, most powerful (INDRA) : let the sovereign lord, (INDRA), exert himself (in the restraint) of disorderly beings, so that the unchaste may not disturb our rite.

6. Thou, INDRA, by thy function, presidest over the beings (of earth) : all the regions (of the world) do not surpass thy magnitude : by thine own strength thou hast slain Vritra : no enemy has effected thy destruction in battle.

7. The older deities have confessed thy vigour superior to their destructive strength. INDRA having subdued his foes, gives the rich spoils (to his worshippers) : they invoke INDRA to obtain food.

8. The worshipper has invoked thee the sovereign INDRA, for protection : protector of many, thou hast been to us the guardian of great good fortune : be our defender against every overpowering (assailant) like to thee.

9. May we, daily increasing in reverence, be (regarded), INDRA, (as) thy friends : through the protection of thee, surpasser in greatness, may (thy worshippers) repulse the attack of the foe in battle, the strength of the malevolent.

10. Enable us, INDRA, (to partake of) food granted by thee, as well as those who, opulent (in sacrificial presentations), spontaneously offer the (oblations) : may there be

ability in thine adorer (to repeat) many laudations : and do you ever cherish us with blessings.

VII. 2. 5.

7.22

The deity as before ; the metre of the first eight stanzas is *Firyj*, of the last, *Tristubh*.

1. Drink, INDRA, the *Soma* : may it exhilarate thee, that which the stone tightly held like a horse (by the reins), by the arms of the grinder, has expressed, lord of bay horses, for thee.

2. May the exhilarating beverage which is fit for and suitable to thee, by which, lord of bay horses, thou slayest VRITRA, exhilarate thee, INDRA, abounding in riches.

3. Understand thoroughly, MAGHAVAN, this my speech, this praise of thee, which VASISHTHA recites ; be pleased by these prayers at the sacrifice.

4. Hear the invocation of the (grinding) stone, (of me) repeatedly drinking (the *Soma*), comprehend the hymn of the adoring sage, and, friendly (with us), take to thy near consideration these adorations.

5. Knowing of thy strength, I refrain not from the praise nor from the glorification of thee, the destroyer (of foes), but ever proclaim thy especial care.

6. Many are the sacrifices offered, MAGHAVAN, to thee amongst mankind ; constantly does the worshipper indeed invoke thee ; therefore be not far nor be a long time from us.

7. To thee, hero, I indeed offer these sacrifices, to thee I address these elevating praises : thou art to be in all ways invoked by the leaders (of rites).

8. INDRA, of goodly aspect, none attain the greatness of thee who art to be honoured, nor, fierce INDRA, thy heroism, nor thy wealth.

9. May thy auspicious regards, INDRA, be directed towards us, as they have been to those pious sages, ancient or recent, who have originated (thy) praises, and do you ever cherish us with blessings.

VII. 2. 6. 7.23

The deity as before; the metre is *Trishtubh*.

1. (The sages) have offered prayers to (INDRA) for food, worship INDRA, VASISHTHA, at the sacrifice: may that INDRA who has spread out all (the regions) by his might, be the hearer of my words when approaching him.

2. When, INDRA, the plants grow up, the sound (of praise) acceptable to the gods, (uttered) by the worshipper, has been raised: by no one among men, is his own life understood; convey us beyond all those sins (by which life is shortened).

3. I harness (by praises) the kine-bestowing chariot (of INDRA) with his horses: (my) prayers have reached him who is pleased (by devotion): he has surpassed in magnitude heaven and earth, slaying the unresisting enemies.

4. May the waters increase like young: may thy worshippers, INDRA, possess water (in abundance): come like the wind with the *Niyut* steeds, for thou, (propitiated) by holy rites, verily bestowest upon us food.

5. May these inebriating draughts exhilarate thee, INDRA: bestow upon the praiser (a son vigorous and wealthy): for thou alone amongst the gods art compassionate to mortals: be exhilarated here at this sacrifice.

6. In this manner the *Vasishthas* glorify with hymns INDRA, the showerer, the bearer of the thunderbolt: may he so glorified grant us wealth, comprising male posterity and cattle: and do you ever cherish us with blessings.

VII. 2. 7.

7. 24

The deity and metre as before.

1. A place has been prepared for thee in the sacrificial chamber: proceed to it, invoked of many, along with the leaders (of rites, the *Maruts*), inasmuch as thou art our protector, (promote our) prosperity: grant us riches: be exhilarated by the *Soma*.

2. Thy purpose, INDRA, is apprehended, thou who art mighty in the two (worlds): the *Soma* is effused: the sweet juices are poured (into the vessels): this perfect praise uttered with loosened tongue propitiates INDRA with repeated invocations.

3. Come, RIJISHIN, from the sky, or from the firmament, to this sacred grass, to drink the *Soma*: let thy horses bear thee who art vigorous to my presence to (receive my) praise and for (thine) exhilaration.

4. Lord of bay steeds, propitiated by our praise, come to us with all thy protections, sharing in satisfaction, handsome-chinned, with the ancient (*Maruts*), overthrowing repeatedly (thy) foes, and granting us a strong and vigorous (son).

5. This invigorating praise, like a horse attached to a car, has been addressed to thee who art mighty and fierce, the up-bearer (of the world) : this thine adorer desires of thee, INDRA, riches : do thou grant us sustenance notorious as the sky in heaven.

6. In this manner, INDRA, satisfy us (with the gift) of desirable (wealth) : may we repeatedly experience thy great favour : bestow upon us who are opulent (in offerings) food with male descendants : do you ever cherish us with blessings.

VII. 2. 8.

7. 25

The deity and metre as before.

1. Fierce INDRA, when animated by like fierce armies, encounter them : let the bright (weapon) wielded by the arms of thee who art mighty and the friend of man descend for our protection ; let not thy all-pervading mind wander (away from us).

2. Destroy, INDRA, our adversaries in battle, those men who overpower us : remove far from us the calumny of the reviler : bring to us abundance of treasures.

3. May hundreds of thy protections, handsome-chinned, be (secured) to the liberal donor (of oblations) : may thousands of blessings be bestowed (upon me) as well as wealth : cast the fatal weapon on the mischievous mortal : grant us food and wealth.

4. I am (in dependence), INDRA, upon the acts of such as thou art, upon the liberality of a protector, hero, such as thou : vigorous and fierce INDRA, give us a dwelling for all our days : lord of bay steeds, do us no harm.

5. These (*Vasishthas*) are offering grateful (adoration) to the lord of bay steeds, soliciting the strength assigned by the gods to INDRA: make our enemies, INDRA, easy to be overcome, and may we, safe from peril, enjoy abundance.

6. In this manner, INDRA, satisfy us with the gift of desirable (wealth): may we repeatedly experience thy great favour: bestow upon us who are opulent in offerings food with male descendants: do you ever cherish us with blessings.

VII. 2. 9.

7. 26

The deity and metre as before.

1. The *Soma* uneffused delights not INDRA: the effused juices please not MAGHAVAN, unaccompanied by prayer: therefore I offer to him the praise that he may be pleased with: that, like a prince, he may listen to a novel (strain).

2. The *Soma* effused with reiterated prayer delights INDRA: the effused juices, (offered) with repeated praise, (exhilarate) MAGHAVAN: therefore (the priests), combining together and making like exertion, invoke INDRA for protection, as sons (apply) to a father.

3. Such exploits as his worshippers, when the *Soma* is effused, proclaim that he has achieved, let him now perform: may INDRA, equal (to the task) and unaided, possess all the cities (of the *Asuras*) as a husband his wives.

4. Such have they proclaimed him: INDRA is still celebrated as the distributor of riches, the transporter (beyond calamity), of whom many and emulous are the protections: may acceptable benefits attend us.

5. Thus does VASISHTHA glorify INDRA, the showerer (of benefits) upon the worshippers for the preservation of mankind: bestow upon us, (INDRA), thousands of viands: do you ever cherish us with blessings.

VII. 2. 10.

7.27

The deity and metre as before.

1. Men invoke INDRA in battle when those actions which lead to victory are performed: do thou who art a hero, the benefactor of man, the desirer of prowess, place us in possession of pastures abounding with cattle.

2. INDRA, who art the invoked of many, give to those men who are thy friends that strength which, MAGHAVAN, is thine: thou, MAGHAVAN, (hast forced open) the firm (shut, gates of cities): discover, discriminator (of truth), the treasure now concealed.

3. INDRA is lord of the earth and of men: (his is) the various wealth that exists upon the earth: thence he gives riches to the donor (of oblations): may he, glorified by us, bestow upon us wealth.

4. May the affluent and liberal INDRA, upon being invoked together (with the *Maruts*), quickly bestow food for our preservation, he whose unlimited, experienced liberality yields desirable (wealth) to those men (who are his) friends.

5. INDRA, grant quickly wealth for our enrichment: may we attract thy favour by our adoration: granting us (riches), comprising cattle, and horses, and chariots: do you ever cherish us with blessings.

VII. 2. 11.

The deity and metre as before.

7.28

1. INDRA, who art wise, come to our adoration: let thy horses harnessed be before us: gratified of all (men), all mortals severally invoke thee: hear therefore our (invocation).

2. Endowed with strength, since thou grantest the prayers of the *Rishis*, let thy greatness, INDRA, extend to thine invoker: and as, fierce deity, thou holdest the thunderbolt in thy hand, then formidable by thy exploits thou hast become invincible.

3. Since, INDRA, by thy guidance, thou hast conducted men, thy zealous worshippers, over heaven and earth, thou art born to (bestow) great wealth and strength, whence the presenter of offerings overcomes him who offers them not.

4. Grant us, INDRA, with these days, (wealth), for unfriendly men approach: may the untruth which the wise and ~~sinless~~ VARUNA observes in us, (through thy favour, INDRA), doubly disappear.

5. Let us glorify that opulent INDRA, that he may give us great and valuable riches, he who is the chief protector of the pious rites of the worshipper: do you ever cherish us with blessings.

VII. 2. 12.

7.29

The deity and metre as before.

1. This *Soma* is poured out, INDRA, for thee: come, lord of bay steeds, to that dwelling (where it is prepared:

drink of the plentifully-effused and grateful libation): give us, MAGHAVAN, when solicited for them, riches.

2. Magnified hero, INDRA, approving of the sacred rite, come to us speedily with thy steeds: be exhilarated at this sacrifice: hear these our prayers.

3. What satisfaction is there to thee from our hymns? when, MAGHAVAN, may we indeed present to thee (oblations)? I expatiate in all praises addressed to thee: hear, INDRA, these my invocations.

4. Friendly to man were those of the ancient *Rishis* whose praises thou hast listened to; therefore I repeatedly invoke thee, MAGHAVAN: thou, INDRA, art well affected towards us as a parent.

5. Let us glorify that opulent INDRA, that he may give us vast and valuable riches, he who is the chief protector of the religious rites of the worshippers: do you ever cherish us with blessings.

VII. 2. 13.

7-30

The deity and metre as before.

1. Divine and powerful (INDRA), come to us with thy strength: be the augmenter of our riches: be to us, king of men, wielder of the thunderbolt, for (a source of) vigour, of great prowess, hero, of manhood.

2. Warriors invoke thee, worthy to be invoked, in the variously clamorous (strife), for (the safety of their) persons, and for the (long) enjoyment of the sun: thou art a fit leader over all men: humble our enemies by the fatal (bolt).

3. When, INDRA, fortunate days arise, when thou advanceest thine emblem in battles, the strong AGNI, the invoker of the gods, summoning the gods hither for our benefit, sits down on the sacred grass.

4. We, divine INDRA, who are thine, are they, hero, who are praising thee and offering rich libations : grant to (thy) pious (worshippers) an excellent abode : and may they, prosperous, attain old age.

5. Let us glorify the opulent INDRA, that he may give us vast and valuable riches : he who is the chief protector of the religious rites of the worshippers : do you ever cherish us with blessings.

VII. 2. 14.

7·31

The deity as before ; the metre is GAYATRI, except in the tenth, eleventh, and twelfth stanzas, in which it is *Pīṇj*.

1. Sing, friends, an exhilarating hymn to INDRA, the lord of bay steeds, the drinker of the *Soma*.

2. Repeat to the liberal INDRA such brilliant praise as other (men repeat) : let us offer it to him who is affluent in truth.

3. Do thou, INDRA, be willing to give us food : be willing, SHATAKRATU, to give us cattle : be willing, donor of dwellings, to give us gold.

4. Devoted to thee, showerer (of benefits), we glorify thee : be cognizant, giver of dwellings, of this our praise.

5. INDRA, who art lord, subject us not to the reviler, to the abuser, to the withholder of offerings : may my worship verily (find favour) with thee.

6. Slayer of enemies, thou, INDRA, art our armour, vast and our preceder in battle : with thee for my ally I defy (the foe).

7. Thou verily art great ; and heaven and earth abounding with food, respect, INDRA, thy strength.

8. May the praises of thine adorers, accompanying thee (wherever thou goest), such as thou art, and spreading around with radiance, reach thee.

9. The ascending libations proceed, INDRA, to thee, abiding in heaven, of goodly aspect : men bow in reverence before thee.

10. Bring (libations) to the great (INDRA), the giver of great (wealth) : offer praise to the wise INDRA : fulfiller (of the desires) of men, come to the people offering many (oblations).

11. The sages engender sacred praise and (sacrificial) food for the wide-pervading, mighty INDRA : the prudent impede not his functions.

12. Praises truly enable the universal monarch, INDRA, whose wrath is irresistible, to overcome (his foes) : urge thy kinsmen, (worshipper, to glorify) the lord of bay steeds.

VII. 2. 15. 7.32

The deity is, as before, INDRA : the *Rishi* is SHAKTI, the son of VASISTHA, until his death, when VASISTHA takes up the hymn and finishes it : the metre of the odd verses is *Bṛikati*, that of the even, *Satobṛikati*, except in the third, in which it is *Vīraj* of two *padas* : several of the stanzas of this hymn, recited at the mid-day sacrifice on the twenty-fourth day of the *Agnishtoma* ceremony, are called *Pragathas*.

1. Let not, INDRA, (other) worshippers detain thee far from us : come from whatever distance to our assembly : present at this ceremony, hear our (prayers).

2. When the libation is effused for thee, these offerers of sacrifice swarm like flies round honey : the pious praisers, desiring riches, fix their hope upon INDRA, like a foot upon a chariot.

3. Desirous of riches, I call upon the benevolent wielder of the thunderbolt, as a son upon a father.

4. These *Soma* juices, mixed with curds, are poured out to INDRA : come, wielder of the thunderbolt, with thy horses to our dwelling, to drink there for (thine) exhilaration.

5. May INDRA, whose ear is ready to hear, listen to the suppliant for riches, and never disappoint our prayers : he who is the giver of hundreds and thousands : may no one ever hinder him when willing to give.

6. Slayer of VĒTRĀ, the hero who offers sacrifices to thee, who eagerly approaches thee (with praises), he, (protected) by INDRA, is unresisted (by any one), and is honoured by men.

7. Be a defence, MAGHAVAN, to the wealthy (offerers of oblations), for thou art the discomfiter of (our) adversaries : may we divide the spoil of the enemy slain by thee : do thou, who art indestructible, bring it to our dwelling.

8. Pour out the libation to INDRA, the thunderer, the drinker of the *Soma* : prepare the baked (cakes) to satisfy him : do (what is agreeable to him), for he bestows happiness on (the worshipper) who pleases him.

9. Offerers of the libation, do not hesitate : be active : sacrifice to the mighty benefactor for the sake of riches : the assiduous worshipper conquers (his enemies), dwells in a habitation, and prospers : the gods favour not the imperfect rite.

10. No one overturns, no one arrests, the chariot of the liberal sacrificer : he, of whom INDRA is the protector, of whom the *Maruts* (are the defenders), will walk in pastures filled with cattle.

11. Let the man of whom thou, INDRA, art the protector, invigorating (thee with praise), enjoy (abundant) food : be the preserver, hero, of our chariots, (the preserver) of our people.

12. Verily (INDRA's) share (of the *Soma*) exceeds (that of other deities) like the wealth of the victorious : enemies overcome not him, who is the lord of bay steeds, who gives strength to the offerer of the libation.

13. Address (to INDRA), amongst the gods, the ample, well-uttered, and graceful prayer : many bonds entangle not him who, by his devotion, abides in INDRA.

14. What mortal, INDRA, injures him who has thee for his support ? he who offers thee (sacrificial) food, MAGHAVAN, with faith, he obtains food on the day of the libation.

15. Animate (those men) for the destruction of their foes, who offer treasures which are dear to thee, the abounder in wealth : may we, lord of bay steeds, along with (thy) worshippers, pass over all difficulties by thy guidance.

16. Thine, INDRA, is the vast valuable wealth : thou cherishest the middling : thou rulest over all that which

is the most precious : no one opposes thee in (the recovering of the) cattle.

17. Thou art celebrated as the giver of wealth to all, even where battles occur : all the people of the earth, desirous of protection, solicit of thee, the invoked of many.

18. If I were lord of as much (affluence) as thou art, INDRA, then might I support (thy) worshippers, dispenser of wealth, and not squander it upon wickedness.

19. May I daily distribute wealth to the venerable wherever abiding : no other, MAGHAVAN, than thou is to be sought by us : (no other is to us) a most excellent protector.

20. The prompt offerer (of praise), with solemn rites combined, acquires food : I bend down with adoration to you, INDRA, the invoked of many, as a carpenter bends the wooden circumference of the wheel.

21. A man acquires not wealth by unbecoming praise : affluence devolves not upon one obstructing (sacrifice) : in thee, MAGHAVAN, is the power whereby bounty (may be shown) to such as I am on the day of the libation.

22. We glorify thee, hero, (INDRA), the lord of all moveable and stationary things, the beholder of the universe, (with ladles filled with *Soma*), like (the udders of) unmiilked kine.

23. No other such as thou art, celestial or terrestrial, has been or will be born : desirous of horses, of food, of cattle, affluent INDRA, we invoke thee.

24. Elder INDRA, bring that (wealth to me), being the junior, for, MAGHAVAN, thou hast from the beginning been

possessed of infinite treasure, and art to be adored at repeated sacrifices.

25. Drive away, MAGHAVAN, our enemies : render riches easy of acquisition : be our preserver in war : be the augmentor of (the prosperity) of (thy) friends.

26. Bring to us, INDRA, wisdom, as a father (gives knowledge) to his sons : bestow wealth upon us on this occasion, thou the invoked of many, so that we, living at the solemnity, may (long) enjoy the light (of existence).

27. Let no unknown, wicked, malevolent, malignant (enemies) overpower us : may we, protected by thee, cross over many waters.

VII. 2. 16.

7. 33

The divinities of the first nine verses are the sons of VASISHTHA, and he is, as usual, the *Rishi* ; in the last six he is considered to be the deity, and his sons the *Rishis* ; the metre is *Trištubh*.

1. The white-complexioned accomplishers of holy ceremonies, wearing the lock of hair on the right side, have afforded me delight, when, rising up, I call the leaders (of rites) to the sacred grass : the *Vasishthas*, (my sons), should never be far from me.

2. Disgracing (PASHADYUMNA), they brought from afar the fierce INDRA, when drinking the ladle of *Soma* at his sacrifice, to (receive) the libation (of SUDAS) : INDRA hastened from the effused *Soma* of PASHADYUMNA, the son of VAYATA, to the *Vasishthas*.

3. In the same manner was he, (SUDAS), enabled by them easily to cross the *Sindhu* river : in the same manner, through them he easily slew his foe : so in like manner,

Vasishthas, through your prayers, did INDRA defend SUDAS in the war with the ten kings.

4. By your prayers, leaders (of rites), is effected the gratification of your progenitors : I have set in motion the axle (of the chariot) : be not you inert, for by your sacred metres, *Vasishthas*, (chaunted) with a loud voice, you sustain vigour in INDRA.

5. Suffering from thirst, soliciting (rain), supported (by the *Tritsus*) in the war with the ten *Rajas*, (the *Vasishthas*) made INDRA radiant as the sun : INDRA heard (the praises) of VASISHTHA glorifying him, and bestowed a spacious region on the *Tritsus*.

6. The *Bharatas*, inferior (to their foes), were shorn (of their possessions), like the staves for driving cattle, (stripped of their leaves and branches) : but VASISHTHA became their family priest, and the people of the *Tritsus* prospered.

7. Three shed moisture upon the regions, three are their glorious progeny, of which the chief is night : three communicators of warmth accompany the dawn : verily the *Vasishthas* understand all these.

8. The glory of these *Vasishthas* is like the splendour of the sun : their greatness as profound as (the depth of) the ocean : your praise, *Vasishthas*, has the velocity of the wind : by no other can it be surpassed.

9. By the wisdom seated in the heart the *Vasishthas* traverse the hidden thousand-branched world, and the *Apsarasas* sit down, wearing the vesture spread out by YAMA.

10. When MITRA and VARUNA beheld thee, VASISHTHA, quitting the lustre of the lightning (for a different form), then one of thy births (took place), inasmuch as AGASTYA bore thee from thy (former) abode.

11. Verily, VASISHTHA, thou art the son of MITRA and VARUNA, both, *Brahman*, of the will of URVASHI, after the seminal effusion : all the gods have sustained thee, (endowed) with celestial and *saidik* vigour in the lake.

12. He, the sage, cognizant of both worlds, was the donor of thousands : he was verily donation : wearing the vesture spread by YAMA, VASISHTHA was born of the *Apsaras*.

13. Consecrated for the sacrifice, propitiated by praises, they, MITRA and VARUNA, poured a common effusion into the water-jar, from the midst of which MANA uprose, and from which also, they say, VASISHTHA was born.

14. PRATRITS, AGASTYA comes to you ; welcome him with devoted minds, and he in the foremost station directs the reciter of the prayer, the chaunter of the hymn, the grinder of the stone, and repeats (what is to be repeated).

ANUVAKA III.

VII. 3. 1.

The divinitives are the VISHWADDEVAS: the *Rishi*, as usual, VASISHTHA; the metre of the first twenty-one stanzas is *Vijaj* of one hemistich only; that of the last four stanzas is *Trishtubh*.

1. May pure and divine praise proceed from us (to the gods) like a swift, well-constructed chariot.

2. The flowing waters have known the origin of earth and heaven : may they now hear (our praises).

3. The vast waters offer nourishment to INDRA : fierce warriors, (combating) with foes, glorify him.

4. Yoke for him the horses of his chariot, for INDRA is the wielder of the thunderbolt, the golden-armed.

5. Proceed to the sacrifice like one who goes along the road ; proceed of your own accord.

6. Go of your own accord to battle : celebrate the significant and expiatory sacrifice for (the good of) mankind.

7. From the force of this (sacrifice) the sun rises : it sustains the burthen (of the world) as (earth) supports many (beings).

8. I invoke the gods, AGNI, propitiating them by an inoffensive rite, I celebrate a pious act.

9. Offer, (worshippers), your heavenly worship : earnestly address your praises to the gods.

10. The fierce VARUNA, the thousand-eyed, contemplates the water of these rivers.

11. He is the king of kings ; the beauty of the rivers : his all-pervading strength is irresistible.

12. Protect us, gods, among all people : render extinct the calumny of the malevolent.

13. May the blazing (weapons) of foes pass by innocuous : separate, (gods), universally (from us) the sin of our bodies.

14. May AGNI, the feeder on oblations, propitiated by our homage, protect us : to him has our praise been addressed.

15. Glorify along with the gods our friend, the grandson of the waters : may he be propitious to us.

16. I glorify with hymns the disperser of the clouds in the firmament: the water-born, sitting amongst the waters of the rivers.

17. Let not AHIRBUDEHYA be disposed to work us harm: let not the sacrifice of the worshipper be disregarded.

18. May (the gods) bestow food upon our people: let foes contending for our riches perish.

19. Leaders of great armies, by the power of these (divinities), consume their foes, as the sun (scorches) the regions.

20. When the wives (of the gods) come before us, may the dextrous TWASHTRI grant us male progeny.

21. May TWASHTRI be propitiated by this our praise: may he who is of comprehensive understanding be inclined to give us wealth.

22. May they who are the givers of gifts bestow upon us the treasures (we desire): may *Rodasi* and *Varunani* hear (our supplications): may the generous TWASHTRI, together with these (our) protectresses, be our sure refuge: may he give us riches.

23. May the mountains, the waters, the liberal (wives of the gods), the plants, also the heaven and the earth, consentient with the forest lords and both the heaven and earth, preserve for us those (coveted) riches.

24. Let the vast heaven and earth consent: let the brilliant VARUNA, of whom INDRA is the friend, consent: let all the victorious *Maruts* consent that we may be a receptacle for the retention of riches.

25. May INDRA, VARUNA, MITRA, AGNI, the waters, the herbs, the trees, be pleased by our (praise) : may we, (reclining) on the lap of the *Maruts*, enjoy felicity : and do you ever cherish us with blessings.

VII. 3. 2.

The deities as before ; the metre is *Trichtubh*.

1. May INDRA and AGNI be (with us) with their protections for our happiness : may INDRA and VARUNA, to whom oblations are offered, (be with us) for our happiness : may INDRA and SOMA be (with us) for our happiness, our prosperity, our good : may INDRA and PUSHAN be (with us) in battle for our triumph.

2. May BHAGA (promote) our happiness : may SHANSA be our happiness : may PURANDHI be (with us for) our happiness : may riches be (a source of) happiness : may the benediction of the true and virtuous yield us happiness : may the variously-manifested ARYAMAN be (with us) for our felicity.

3. May the creator be to us for happiness : may the discriminator (between virtue and vice, VARUNA), be (with us) for our happiness : may the wide earth (contribute) with sustenance to our happiness : may the vast heaven and earth be (to us for) happiness : may the mountains (yield) us happiness : may our pious invocations of the gods secure us happiness.

4. May AGNI, whose countenance is light, be (with us) for our happiness : may MITRA and VARUNA, may the ASHWINS be (present) for our felicity : may the virtuous be

(promotive of) our happiness : may the restless wind blow for our happiness.

5. May heaven and earth, the first invoked, (promote) our happiness : may the firmament be happiness to our view : may the herbs, the trees, (yield) us happiness : may the victorious lord of the world, (INDRA), be (favourable to) our felicity.

6. May the divine (INDRA), with the *Vasus*, grant us happiness : may the justly-praised VARUNA, with the *Adityas*, be (friendly to) our happiness : may the grief-assuaging RUDRA, with the *Rudras*, be (for) our happiness : may TWASHTRI, with the wives of the gods, be (with us) for our happiness, and hear us at this solemnity.

7. May the *Soma* be (offered for) our happiness : may the prayer be (uttered for) our happiness : may the stones (grind the *Soma*), the sacrifice be (solemnized for) our happiness : may the measured lengths of the sacrificial posts be (conducive to) our felicity : may the sacred grass be (strewn) for our happiness : may the altar be (raised for) our happiness.

8. May the wide-seeing sun rise (for) our happiness : may the four quarters of the horizon (exist for) our felicity : may the firm-set mountains be (for) our happiness : may the rivers, may the waters, be (diffused) for our happiness.

9. May ADITI, with holy observances, be (for) our happiness : may the glorified MARUTS be (friendly to) our felicity : may VISHNE, may PUSHAN, be (promoters of) our happiness : may the firmament be propitious to us : may VAYU (blow for) our happiness.

10. May the divine preserving SAVITRI be (radiant for) our happiness : may the opening dawns (break for) our happiness : may PARJANYA be (the granter of happiness) to our posterity : may SHAMBHU, the lord of strength, be (the conferret of) happiness upon us.

11. May the divine universal gods be (favourable) to our felicity : may SARASWATI, with holy rites, be happiness : may those who assist at sacrifices, those who are liberal of gifts, be (conducive to) our happiness : may celestial, terrestrial, and aquatic things be (subservient to) our happiness.

12. May the lords of truth be (propitious to) our happiness : may horses, may cattle, (contribute to) our happiness : may the virtuous, the dexterous RISHU, be to us (for) felicity : may the Progenitors be (promoters of) our happiness at the seasons of worship.

13. May the divine AJA-EKATAD be (favourable to) our happiness : may AHIRBUDHNYA, may the firmament, be (promotive of) our happiness : may the grandson of the waters, the protector, be (the securer of) our felicity : may PRISHNI, of whom the gods are the guardians, be to us (a granter of) happiness.

14. May the ADITYAS, the RUDRAS, the VASUS, be gratified by this new and now repeated praise : may celestial and terrestrial (beings), the progeny of the cow, (PRISHNI), and those who were entitled to worship, hear our (invocations).

15. May those who are the most adorable of the adorable divinities, those who were the adored of MANU, those who

are immortal, the observers of truth, bestow upon us this day (a son) of widely-spread renown: and do you ever cherish us with blessings.

VII. 3. 3.

The deities are the VISHWADevas: the metre is *Trishtubh*.

1. Let the prayer proceed from the hall of the sacrifice, for SURYA with his rays lets loose the waters: the spacious earth spreads (studded) with mountains, and AGNI blazes on the extensive plains.

2. Powerful MITRA and VARUNA, to you I offer this new praise as if it were (sacrificial) food: one of you, (VARUNA), the invincible lord, is the guide to the path (of virtue); MITRA, when praised, animates men to exertion.

3. The movements of the restless wind sport around: the milk-yielding kine are in good condition: the showerer generated in the dwelling of the mighty sun has cried aloud in that his place of abiding, (the firmament).

4. Hero, INDRA, (come to the sacrifice of the man) who, by his adoration, has harnessed (to thy car) these thy favourite, graceful, and vigorous horses: may I bring hither ARYAMAN, the doer of good deeds, who baffles the wrath of the malevolent.

5. Let the offerers of adoration, engaging (in pious acts), worship (RUDRA) in their own hall of sacrifice, (solicitous) of his friendship: praised by the leaders (of rites), he lavishes food (upon them): this most acceptable adoration is addressed to RUDRA.

6. May the seventh (stream), *Saraswati*, the mother of the *Sindhu* and those rivers that flow copious and

fertilizing, bestowing abundance of food, and nourishing (the people) by their waters, come at once together.

7. May these joyous and swift-going MARUTS protect our sacrifice and our offspring; let not the imperishable goddess of speech, deserting us, speak (kindly) to our (adversaries): and may both (she and the MARUTS) associated augment our riches.

8. Invoke, (worshippers), the unresisting earth, and the adorable hero, PUSHAN: (invoke) BHAGA, the protector of this our sacrifice, and VAJA, the sustainer of old, the liberal of gifts to our solemnity.

9. May this praise come, MARUTS, before you: (may it come) before VISHNU, the guardian of the embryo, with his protecting faculties: may they both bestow upon (me), their adorer, progeny and food: and do you ever cherish us with blessings.

VII. 3. 4.

37

The deities and metre as before.

1. VAJAS, possessors of energy, let your capacious, commendable, and unobstructed chariot bring you (hither): be satiated, handsome-chinned, with the copious triply-combined libations (poured out) for your exhilaration at our sacrifices.

2. For you, RIBHUKSHINS, beholders of heaven, preserve unmolested the precious (treasure) for us who are affluent (in sacrificial offerings): do you, who are possessed of strength, drink fully at (our) solemnities, and with (favourable) minds bestow upon us riches.

3. THOU, MAGHAVAN, hast determined what is to be given in the apportionment of much or of little wealth, for both thy hands are full of treasure, and thy sincere (promises) of riches do not restrain them.

4. DO THOU, INDRA, who art RIBHUKSHIN, and of especial renown, who, like food, art the fulfiller (of wants), come to the dwelling of the worshipper : lord of bay horses, may we, VASISHTHAS, be to-day the donors (of the offerings) to thee, the celebrators of thy praise.

5. LORD OF BAY HORSES, thou art the giver of descending (wealth) to the donor (of the oblation), by whose sacred rites thou art magnified : when mayest thou bestow upon us riches : when may we be secure by thy appropriate protections.

6. WHEN, INDRA, wilt thou appreciate our praise : at present thou establishest us (thine) adorers in our dwelling : let thy swift horse, (influenced) by our protracted solemnity, convey to our abode riches, male offspring, and food.

7. INDRA, the upholder of the three regions, whom the divine NIRBITI acknowledges as ruler, whom abundant years pass over, whom mortals detain from his own abode, approaches to (recruit) his decaying strength.

8. MAY RICHES worthy of laudation come, SAVITRI, to us : riches that are in the bestowal of PARVATA : may the heavenly protector (of all) ever preserve us : and do you, (universal gods), ever cherish us with blessings.

VII. 3. 5.

38

The deity is SAVITRI; the metre, *Tristubh*.

1. The divine SAVITRI has diffused the golden radiance on high, of which he is the asylum: verily BHAGA is to be adored by men who, abounding in wealth, distributes treasures (amongst them).

2. Rise up, SAVITRI: hear (our solicitations) upon the celebration of this ceremony, (thou who art) diffusing light over the spacious earth, and bestowing human enjoyments upon men.

3. Glorified be the divine SAVITRI, whom all the gods praise: may that adorable (divinity) requite our praises (with) food: may he always protect the devout with all his protections.

4. Whom the divine ADITI, delighting at the birth of the divine SAVITRI, glorifies, whom the supreme sovereigns, VARUNA, MITRA, ARYAMAN, (and other gods), consentaneously adore.

5. Whom those solicitous for wealth, those enjoying (it), mutually worship, the benefactor of heaven and earth: may AHIREUDHNYA hear us: may the protectress, (the goddess of speech), cherish us with excellent cattle.

6. May the protector of progeny, when solicited, consent to bestow upon us the precious (wealth) of the divine SAVITRI: the ardent (adorer) invokes repeatedly BHAGA for protection: the less ardent solicits BHAGA for wealth.

7. May the VAJINS, with slackened speed, bringing excellent food, be (disposed) for our happiness, upon our invocations at the worship of the gods: destroying the

murderer, the robber, the *Rakshasas*, and keeping from us ancient maladies.

8. Wise, immortal *VAJINS*, observers of truth, defend us in every conflict, and for the sake of wealth : drink of this sweet (*Soma* beverage), be exhilarated (thereby) and satisfied ; proceed by the paths traversed by the gods.

VII. 3. 6.

39

The deities are the *VISHWADEVAS* ; the metre is as before.

1. Let *AGNI*, risen on high, accept the praise of the worshipper : she who makes (all creatures) old, looking to the west, goes to the sacrifice : the pious pair, like two riders in a chariot, follow the path (of the ceremony) ; let the *Hotri*, as enjoined, celebrate the rite.

2. The food-bestowing sacred grass of these (the worshippers) is strewn : may the two lords of people, *VAYU*, with the *Niyut* steeds, and *PUSHAN*, invoked before the dawn upon the close of the night, appear now in the firmament for the welfare of mankind.

3. May the divine *VASUS* sport on this occasion upon the earth : the brilliant (*MARUTS*) in the expansive firmament are being worshipped : swift-moving deities, direct your paths towards us : hear (the words) of this our messenger, (*AGNI*), approaching to you.

4. These universal adorable guardian deities occupy a common station at sacrifices : worship, *AGNI*, those divinities, deservers (of oblations) at the ceremony, the swift *BHAGA*, the *NASATYAS* and *PURANDHI*.

5. Bring, AGNI, whether from heaven or earth, the adorable deities, MITRA, VARUNA, INDRA, and AGNI, ARYAMAN, ADITI and VISHNU, (for the good) of these (worshippers) : and may SARASWATI and the MARUTS be delighted (by our offerings).

6. The oblation is offered together with praises to the adorable deities : may (AGNI), unaverse to the desire of mortals, be present : bestow (upon us, gods), unwasting, all-benefiting riches : and may we to-day be associated with the assembled deities.

7. Heaven and earth are now glorified by the VASISTHAS, as are VARUNA, the object of worship, and MITRA and AGNI : may they, the conferrers of joy, bestow upon us excellent food : and do you (all) ever cherish us with blessings.

VII. 3. 7.

The deities and metre as before.

1. May the satisfaction derived from pious rites come to us as we contemplate the glorification of the swift-moving (divinities) : may we be included in the apportionment by that wealth-bestowing deity (of the riches) which the divine SAVITRI to-day distributes.

2. May MITRA and VARUNA, heaven and earth, INDRA and ARYAMAN, give us that (wealth) which is merited by brilliant (laudations) : may the divine ADITI be disposed to give us riches, which VAYU and BHAGA may preserve ever in our keeping.

3. MARUTS, whose steeds are the spotted deer, may the mortal whom you protect be resolute, be strong, for him

AGNI and SARASWATI also defend, and there be no despoiler of his riches.

4. This VARUNA, the leader of the rite, and the royal MITRA and ARYAMAN, uphold my acts, and the divine unopposed ADITI, earnestly invoked: may they convey us safe beyond evil.

5. I propitiate with oblations the ramifications of that divine attainable VISHNU, the showerer of benefits: RUDRA, bestow upon us the magnificence of his nature: the ASHWINS have come to our dwelling abounding with (sacrificial) food.

6. Resplendent PUSHAN, oppose not (hindrance) on this occasion: may the protectress, (SARASWATI), and the liberal (wives of the gods), grant us wealth: may the ever-moving deities, the sources of happiness, protect us: may the circumambient VATA send us rain.

7. Heaven and earth are now glorified by the VASISHTAS, as are VARUNA, the object of worship, and MITRA and AGNI: may they, the conferrers of joy, bestow upon us excellent food: and do you (all) ever cherish us with blessings.

VII. 3. 8. 41

The deity is USHAS; or, according to some authorities, the deities of the first stanza are INDRA and AGNI, of the next five, BRAGA, and of the seventh, USHAS: the metre of the first verse is *Jagati*, of the rest, *Trishtubh*.

1. We invoke at dawn AGNI: at dawn INDRA: at dawn MITRA and VARUNA: at dawn the ASHWINS: at dawn BRAGA, PUSHAN, BRAHMANASPATI: at dawn SOMA and RUDRA.

2. We invoke at dawn the victorious fierce BHAGA, the son of ADITI, who is the sustainer (of the world), to whom the poor man praising him applies, saying, give (me wealth), to whom the opulent prince (addresses the same prayer).

3. BHAGA, chief leader of rites, BHAGA, faithful promiser of wealth, BHAGA, granting (our wishes), fructify this ceremony, enrich us with cattle and horses: may we, BHAGA, be eminent with male descendants and followers.

4. May we now have BHAGA (for our lord), whether in the forenoon or at mid-day, or at sun-rise: may we, MAGHAVAN, enjoy the favour of the gods.

5. May BHAGA, gods, be the possessor of opulence, and, through him, may we be possessed of wealth, every one verily repeatedly invokes thee, BHAGA: do thou, BHAGA, be our precoder at this solemnity.

6. May the Dawns come to our sacrifice as a horse to a suitable station: as rapid steeds convey a chariot, so may the Dawns bring to us BHAGA, down-descending, charged with riches.

7. May the auspicious Dawns ever break, bestowing horses and cattle and male descendants, shedding water, and endowed with all good things: and do you ever cherish us with blessings.

VII. 3. 9. 42

The deities and metre as before.

1. May the BRAHMANAS, the ANGIRASAS, be everywhere present: may KRANDANU be conscious of (our) adoration: may the rivers glide along, distributing water:

may the pious couple, (the *Yajamana* and his wife), conjointly appreciate the beauty of the sacrifice.

2. Pleasant, AGNI, be thy long-familiar path : yoke for the libation the bay, the ruddy horses, who, brilliant-shining, are the conveyers of (thee), the hero, to the hall of sacrifice, where, seated, I invoke the companies of the gods.

3. The (worshippers) offer you, (gods), this sacrifice, with prostrations : the ministrant priest, who is near us repeating pious praise, excels (all others) : worship well the gods : resplendent (AGNI), make the venerable earth revolve.

4. When AGNI, reposing at his ease in the dwelling of the liberal worshipper, is welcomed as a guest, thus suitably placed in the hall of sacrifice, he gives well-pleased, desirable (wealth) to the people who approach him.

5. Be gratified, AGNI, by this our sacrifice : render our (worship) renowned among INDRA and the MARUTS : let the days and nights sit down on the sacred grass : worship (AGNI), at this rite, MITRA and VARUNA, desiring (the oblation).

6. Thus has VASISHTHA, wishing for riches, glorified the vigorous AGNI for the sake of every sort of wealth : may he bestow upon us food, riches, strength : and do you, (gods), ever cherish us with blessings.

VII. 3. 10.

43

The deities and metre as before.

1. Devout worshippers seek to attain you, gods, by praises at sacrifices : they (worship) the heaven and earth,

they of whom the diversified adorations spread everywhere like the branches of trees.

2. Let the sacrifice proceed like a swift courser (to the gods): elevate, (priests), with one accord, your ladles, charged with butter: spread for the solemnity the sacred grass: let the flames (of the burnt-offering) to the gods ascend on high.

3. Let the gods sit down on the summit of the sacred grass, like children nursed on the (lap of the) mother: let the full ladle, AGNI, pour (the oblation) on the sacrificial flame: give us not up to our adversaries in battle.

4. May the adorable deities, who are the bestowers of water, the shedders of showers, be fully propitiated (by our praises): may the most precious and commendable of your treasures (be ours) to-day: and do you with one accord come hither.

5. Be glorified, AGNI: grant us (wealth) among the people: may we, vigorous AGNI, ever be undeserted by thee, but always be rejoicing and unmolested in the possession of riches: and do you, (gods), ever cherish us with blessings.

VII. 3. 11. 64

The deity is DADHIKRA: the metre of the first stanza is *Jagati*, of the rest, *Trishtubh*.

1. For your preservation, (worshippers), I invoke, first, DADHIKRA, then the ASHWINS, the Dawn, the kindled AGNI, BHAGA, INDRA, VISHNU, PUSHRAN, BRAMHANASPATI, the ADITYAS, heaven and earth, the waters, the sun.

2. Arousing and animating DADHIKRA, proceeding diligently with the sacrifice : seating the divine ILA on the sacred grass, let us invoke the intelligent and worthily-invoked ASHWINS.

3. Propitiating DADHIKRAVAN, I glorify AGNI, USHAS, the sun, the earth, the great brown horse of VARUNA, who is mindful of his adorers : may they put far away from us all iniquities.

4. DADHIKRAVAN, the swift steed, the first (of horses), knowing (his office), is in the front of the chariots (of the gods), consentient with USHAS, with SUBYA, with the ADITYAS, with the VASUS, with the ANGIRASAS.

5. May DADHIKRA sprinkle our path (with water), that we may follow the road of sacrifice : may AGNI, the strength of the gods, hear our (invocation) : may the mighty, unperplexed, universal deities hear it.

VII. 3. 12. 45

The deity is SAVITRI : the metre, *Trishtubh*.

1. Borne by his steeds, may the divine SAVITRI, who is possessed of precious treasure, and filling the firmament (with radiance), come hither, holding in his hands many things good for man, and (both) tranquillizing and animating living beings.

2. May the outspread, vast, and golden arms of SAVITRI extend to the ends of the sky : verily his greatness is glorified (by us) : may the sun impart energy unto him.

3. May the divine SAVITRI, who is endowed with energy, the lord of treasure, bestow treasures upon us concentrating

infinite lustre : may he bestow upon us wealth, the source of the enjoyment of mortals.

4. These praises glorify the eloquent-tongued, dextrous-handed, whose hands are full (of wealth) : may he bestow upon us manifold and abundant food : and do you, (gods), ever cherish us with blessings.

VII. 3. 13. 46

The deity is RUDRA : the metre of the first verse is *Trishtubh*, of the rest, *Jagati*.

1. Offer these praises to the divine RUDRA, armed with the strong bow and fast-flying arrows, the bestower of food, the invincible, the conqueror, the creator, the wielder of sharp weapons : may he hear our (praises).

2. He is known by his rule over those of terrestrial birth, by his sovereignty over those of celestial (origin) : protecting our progeny, RUDRA, propitiating thee (by praise), come to our dwellings, and be to them a guardian against disease.

3. May thy blazing (weapon), which, discharged from heaven, traverses the earth, avoid us : thine, appeaser of the wind, are a thousand medicaments : inflict not evil upon our sons and grandsons.

4. Harm us not, RUDRA : abandon us not : let us not fall under the bondage of thee when displeased : make us partakers of the life-promoting sacrifice : and do you, (gods), ever cherish us with blessings.

VII. 3. 14. 47

The deities are the WATERS; the metre is *Trishtubh*.

1. We solicit from you, *Waters*, to-day, that pure, faultless, rain-shedding, sweet essence of the earth, which the devout have first consecrated as the beverage of INDRA.

2. May the swift-moving grandson of the Waters protect, *Waters*, your most sweet essence, wherewith may INDRA and the VASUS be delighted; and may we, devoted to the gods, partake (of it).

3. The divine *Waters*, the purifiers of many, gratifying men with food, pursue the paths of the gods: they impede not the sacred rites of INDRA: offer, (priests), the butter-charged oblation to the rivers.

4. *Waters*, whom the sun has evaporized by his rays, for whom INDRA has opened a path by which to issue, bestow upon us wealth: and do you (also) ever cherish us with blessings.

VII. 3. 15. 48

The RIBHUS are the deities; the metre is as before.

1. RIBHU, (VIBHU), and VAJA, leaders of rites, possessors of opulence, be exhilarated by our effused (libation): may your active and powerful (horses) bring to our presence your chariot, beneficial to mankind.

2. Mighty with the RIBHUS, opulent with the VIBHUS, may we overcome by strength the strength (of our foes): may VAJA defend us in battle: with INDRA, our ally, may we destroy the enemy.

3. They verily, (INDRA and the RIBHUS), overcome multitudes by their prowess : they overcome all enemies in the missile conflict : may INDRA, VIBHWAN, RIBHUKSHIN and VAJA, the subduers of foes, annihilate by their wrath the strength of the enemy.

4. Grant us, deities, this day opulence : may you all, well pleased alike, be (ready) for our protection : may the exalted (RIBHUS) bestow upon us food : and do you (all) ever cherish us with blessings.

VII. 3. 16. 49

The WATERS are the deities ; the metre is *Trishtubh*.

1. The waters, with their ocean-chief, proceed from the midst of the firmament, purifying (all things), flowing unceasingly : may the divine waters, whom the thunder-bearing INDRA, the showerer, sent forth, protect me here (on earth).

2. May the waters that are in the sky, or those that flow (on the earth), those (whose channels) have been dug, or those that have sprung up spontaneously, and those that seek the ocean, all pure and purifying, may those divine waters protect me here (on earth).

3. Those whose sovereign, VARUNA, passes in the middle sphere, discriminating the truth and falsehood of mankind ; those shedding sweet showers, pure and purifying : may those divine waters protect me here (on earth).

4. May they in which their king, VARUNA, in which SOMA, abides, in which the gods delight (to receive) the sacrificial food, into which AGNI VAISHWANARA entered, may those divine waters protect me here (on earth).

VII. 3. 17.

The deities are MITRA and VARUNA, AGNI, VAISHWANARA and GANGA, and other rivers, severally for each verse : the metre of the first three stanzas is *Jagati*, of the last, *Atijagati* or *Shakrari*.

1. MITRA and VARUNA, protect me here (in this world) : let not the insidious and spreading (poison) reach me : may the equally malignant and undiscernible (venom) disappear : let not the tortuous (snake) recognize me by the sound of my footsteps.

2. May the brilliant AGNI counteract that poison which is generated in the manifold knots (of trees) and the like, or which is smeared upon the knees or ankles : let not the tortuous snake recognize me by the sound of my footsteps.

3. The poison that is in the *Shalmali* tree, in rivers, or which is generated from plants, may the universal gods remove from hence : let not the tortuous (snake) recognize me by the sound of my footsteps.

4. May the divine rivers, whether flowing down declivities, in hollow places, or upwards, whether filled with water or dry, nourishing all with their water, be auspicious to us communicating not disease : may all the rivers be unproductive of harm.

VII. 3. 18.

The deities are the ADITYAS, the metre is *Tristubh*.

1. May we, through the protection of the ADITYAS, be in the enjoyment of a new and comfortable dwelling : may the swift-moving ADITYAS, listening to our praises, preserve this their worshipper in sinlessness and independence.

2. May the ADITYAS and ADITI, and the upright MITRA, ARYAMAN, and VARUNA, be exhilarated (by the libation): may the guardians of the world be ours also: may they drink the *Soma* to-day for our preservation.

3. All the ADITYAS, all the MARUTS, all the gods, all the RIBHUS, INDRA, AGNI, and the ASHWINS, (have been) glorified (by us): do you all ever cherish us with blessings.

VII. 3. 19. 52

The deities and metre as before.

1. ADITYAS, may we be independent: VASUS, (dwelling) among the gods, may your protection (extend) to mortals: offering (oblations to you), MITRA and VARUNA, may we partake (of your bounty): may we, heaven and earth, exist (through your favour).

2. May MITRA and VARUNA bestow upon us felicity: (may they), the guardians (of all men, bestow felicity) upon our sons and grandsons: let us not suffer (gods), for offences committed by another: let us not, VASUS, do any act by which you may be offended.

3. The ANGIRASAS, prompt (in worship), soliciting him, obtain precious (wealth) from SAVITRI: may the mighty adorable parent, and the universal god, alike favourably minded, approve (of the donation).

VII. 3. 20. 53

The deities are HEAVEN and EARTH; the metre as before.

1. Attended by a concourse (of priests), I worship the adorable and mighty Heaven and Earth with sacrifices and praises, those two great ones of whom the gods are

the sons, whom ancient sages glorifying have formerly detained.

2. Place before (us) in the hall of sacrifice, with new songs, the ancient parents (of all beings): come to us, Heaven and Earth, with the celestial people, for vast is your protecting (wealth).

3. Many, Heaven and Earth, are the treasures fit to be given to the pious donor (of the oblation): give to us that wealth which is unlimited: and do you ever cherish us with blessings.

VII. 3. 21. 59

The deity is VASTOSHPATI: the metre as before.

1. Protector of the dwelling, recognize us: be to us an excellent abode, the non-inflicter of disease: whatever we ask of thee, be pleased to grant: be the bestower of happiness on our bipeds and quadrupeds.

2. Protector of the dwelling, be our preserver and the augmenter of our wealth: possessed of cattle and horses, INDRA, may we, through thy friendship, be exempt from decay: be favourable to us, like a father to his sons.

3. Protector of the dwelling, may we be possessed of a comfortable, delightful, opulent abode, bestowed by thee: protect our wealth, whether in possession or expectation: and do you, (gods), ever cherish us with blessings.

VII. 3. 22.

The deity of the first verse is VASTOSHPATI, of the next INDRA, the metre of the first stanza is *Gayatri*, of the three next, *Brihati*, of the last four, *Anushtubh*.

1. Protector of the dwelling, remover of disease, assuming all (kinds of) forms, be to us a friend, the granter of happiness.

2. White offspring of *Sarama*, with tawny limbs, although barking thou displayest thy teeth against me, bristling like lances in thy gums, nevertheless, go quietly to sleep.

3. Offspring of *Sarama*, returning (to thy charge), attack the pilferer or the thief: why dost thou assail the worshippers of INDRA? why dost thou intimidate us? go quietly to sleep.

4. Do thou rend the hog: let thy hog rend thee: why dost thou assail the worshippers of INDRA? why dost thou intimidate us? go quietly to sleep.

5. Let the mother sleep, let thy father sleep, let the dog sleep, let the son-in-law sleep, let all the kindred sleep, let the people (who are stationed) around sleep.

6. The man who sits, or he who walks, or he who sees us, of these we shut up the eyes, so that they may be as unconscious as the mansion.

7. We put men to sleep through the irresistible might of the bull with a thousand horns, who rises out of the ocean.

8. We put to sleep all those women who are lying in the courtyard in litter on the bed, the women who are decorated with holiday perfumes.

ANUVAKA IV.

VII. 4. 1.

The deities are the MARUTS: the metre of the first eleven verses is *Vijay* in two *padas*, of the remaining fourteen, *Trishtubh*.

1. Who are those resplendent chiefs, the dwellers in one abode, the sons of RUDRA, friends of man, at present well mounted?

2. No one indeed knows their origin, they alone respectively know their birth.

3. They go together by their own pure paths: roaring like the wind, and fleet as falcons, they mutually rival each other.

4. The sage may know those white-complexioned beings (the MARUTS), whom the vast PRISHNI bore at her udder.

5. May the people, through (the favours of) the MARUTS, always be victorious, possessed of male posterity, and in the enjoyment of wealth.

6. The MARUTS rapidly repair to the place (of their destination), richly decorated with ornaments, invested with beauty, terrible by their strength.

7. Terrible be your strength, steadfast your energies, prosperous be the company of the MARUTS.

8. Glorious is your vigour, unrelenting are your minds: (the exertion) of your irresistible force, the agitator (of the trees), is like (the manifold tone of the prayers of) a *muni*.

9. Withhold from us your ancient blazing (weapon): let not your displeasure light upon us at this sacrifice.

10. I invoke your beloved names, MARUTS, destroyers (of foes), that they who are desirous of the offering may be satisfied.

11. Bearers are (the MARUTS) of bright weapons, rapid are they in motion, wearers of brilliant ornaments, and self-irradiators of their persons.

12. Pure oblations be offered, MARUTS, to you who are pure : the shedders of water proceed by truth to truth, pure, purifying, of pure birth.

13. Bright ornaments, MARUTS, are on your shoulders, shining (necklaces) are pendant on your breasts, glittering with rain, like lightnings, you are distributing the waters with your weapons.

14. Your celestial splendours, MARUTS, spread wide : objects of worship, you send down (the waters) that beat down (the dust) : accept, MARUTS, this your portion of the domestic worship of the household multiplied a thousand-fold.

15. If, MARUTS, you justly appreciate the praise of the devout offerer of (sacrificial) food, conjoined with oblations, then promptly bestow (upon us) riches, comprehending excellent male posterity, such as no unfriendly man can take away.

16. The swift-moving MARUTS are like rapid horses, shining like men gazing at a festival : innocent as children in the (paternal) mansion, frolicksome as calves, they are the dispensers of water.

17. May the munificent MARUTS, filling the beautiful heaven and earth with their glory, make us happy : your

fatal weapon, the render of clouds, the destroyer of men, be far from us : bend down to us, VASUS, with blessings.

18. Praising your universal liberality, MARUTS, the ministrant priest repeatedly worships you, seated (in the sacrificial chamber) : he, showerers (of benefits), who is the guardian of the zealous (worshipper), he, (the priest), who is void of insincerity, glorifies you with hymns.

19. These, MARUTS, give pleasure to the zealous (worshipper) : these humble the strength of the strong man : these protect their adorers from the malignant : they entertain severe displeasure towards the withholder of offerings.

20. These, MARUTS, encourage the prosperous man : they encourage the (poor) wanderer : they, as VASUS, are pleased (with you) : showerers (of benefits), dissipate the darkness : grant us many sons and grandsons.

21. Never, MARUTS, may we be excluded from your bounty : let us not, lords of chariots, be last in its apportionment : make us sharers in that desirable opulence which, showerers (of benefits), is born of you.

22. When heroic men, filled with wrath, assemble for (the sake of conquering) many plants and people, then, MARUTS, sons of RUDRA, be our defenders in battles against our enemies.

23. You have bestowed, MARUTS, many (benefits) on our forefathers, which praiseworthy (benefits) have been celebrated in former times : by the (favour of the) MARUTS the fierce (warrior) is victorious in combats : by the (favour of the) MARUTS the worshipper ever obtains food.

24. May our male progeny, MARUTS, be vigorous, one who is intelligent, the scatterer of (hostile) men, by whom we may cross the water (of enmity) to a secure dwelling: may we, your (servants), dwell in our own abode.

25. May INDRA, VARUNA, MITRA, AGNI, the waters, the plants, the trees, be pleased with us: may we recline in happiness upon the lap of the MARUTS: and do you ever cherish us with blessings.

VII. 4. 2.

The deities as before: the metre is *Trishtubh*.

1. Adorable (MARUTS), the worshippers vigorously celebrate at sacrifices your appellation of company of the MARUTS, they who cause the spacious heaven and earth to tremble, the clouds to rain, and move everywhere terrible.

2. The MARUTS verily are the benefactors of him who praises them, the gratifiers of the wishes of the institutor of the solemnity: do you, being pleased, sit down to-day upon the grass at our ceremony, to partake (of the sacrificial food).

3. No other (deities give) such (good things) as the MARUTS, as they shine with brilliant (ornaments), weapons, and persons: illumining heaven and earth, wide-radiating, they heighten their common lustre for (our) good.

4. May that blazing (weapon) of yours, MARUTS, be far from us, although, through human infirmities, we offer you offence: let us not, adorable MARUTS, be exposed to

your (shaft) : may your favour, the source of abundance, ever be shewn unto us.

5. May the MARUTS, who are irreproachable, pure, and purifying, delight in this our ceremony : protect us, adorable MARUTS, with favourable thoughts : be ever anxious to sustain us with food.

6. May the glorified MARUTS partake of the oblations, they who, accompanied by the bending waters, are the leaders of rites : bestow water, MARUTS, upon our progeny, return suitable opulence for (the donation of sacrificial) riches.

7. Glorified MARUTS, do you all come at the time of sacrifice to the presence of the worshippers along with your protections, for you are they who, of your own will, multiply our hundreds : do you ever cherish us with blessings.

VII. 4. 3.

The deities and metre as before.

1. Offer worship to the company (of the MARUTS), the associated dispensers of moisture, which is powerful over the celestial region : the MARUTS, by their greatness, oppress both heaven and earth ; they spread from the earth and the firmament to heaven.

2. Formidable, high-spirited, quick-moving MARUTS, your birth is from the illustrious RUDRA : every gazer on the sun is alarmed with the course of you who are pre-eminent in lustre and strength.

3. Grant, MARUTS, to us who are affluent (in sacrificial offering) abundant food ; accept complacently our earnest

praise : the path you follow is not hurtful to living beings : may it increase our (prosperity) by (your) desirable protections.

4. The pious man protected, MARUTS, by you, is the possessor of hundreds : the assailant, overcomer (of his foes), protected by you, is the possessor of thousands : protected by you, the Emperor slays his enemy : may the wealth that is given, agitators, by you ever be abundant.

5. I adore those sons of the showerer, RUDRA : may the MARUTS, repeatedly invoked, again come to us : may we expiate (by praise) whatever we have committed secretly or openly against the swift-moving MARUTS, by which they are displeased.

6. The pious praise of the opulent MARUTS has been recited : may the MARUTS be gratified by this hymn : remove far from us, showerers (of benefits), those who hate us : and do you ever cherish us with blessings.

VII. 4. 4. 59

The deities are the MARUTS, except in the last verse, which is dedicated to RUDRA : the metre of the first, third, and fifth stanzas is *Bṛikati*, of the second, fourth, and sixth, *Satobṛikati*, of the seventh and eighth, *Trishtubh*, of the next three, *Gayatri*, and of the twelfth, *Anuṣṭubh*.

1. AGNI, VARUNA, MITRA, MARUTS, grant happiness, gods, to him whom you preserve from (the perils of) this (world), whom you guide here (to the paths of virtue).

2. Through your protection, gods, the man who worships on an auspicious day overcomes his adversaries : he who

offers abundant (sacrificial) food to you to detain you (at his rite) enlarges his habitation.

3. VASISHTHA overlooks not the very lowest amongst you : MARUTS, who are desirous (of the libation), do you all drink together to-day of our effused *Soma* juices.

4. Your protection, leaders (of rites), yields no detriment to him whom you defend in battles : may your latest favour return to us : come quickly, eager to drink the *Soma*.

5. Do you whose riches are connected together come to partake of the (sacrificial) viands, for, MARUTS, I offer to you these oblations, therefore go not away to any other (sacrifice).

6. Sit down on our sacred grass : come to bestow upon us desirable riches : doing no harm, MARUTS delight in the sweet *Soma* libation presented at this season.

7. May the MARUTS yet unrevealed, decorating their persons, descend like black-backed swans : let the entire company gather round me like happy men rejoicing together at a solemn rite.

8. The man, MARUTS, who wounds our feelings, he who, rebuked by all, yet seeks, VASUS, to kill us, he would bind us in the bonds of (VARUNA), the avenger (of iniquity), such a man do you destroy with a consuming fatal weapon.

9. MARUTS, destroyers of foes, this oblation is designed for you : do you, who are the devourers of enemies, (coming) with your protections, graciously accept it.

10. Objects of domestic worship, munificent MARUTS, come with your protections : go not away.

11. MARUTS, of independent strength, who are far-seeing, glorious as the sun, come hither, come hither. I invoke you to the sacrifice.

12. We worship TRYAMBAKA, whose fame is fragrant, the augments of increase : may I be liberated from death, and, like the *Urvarka* from its stalk, but not to immortality : let us worship TRYAMBAKA, whose fame is fragrant, the augments of increase : may I be liberated from death like the *Urvarka* from its stalk, but not unto immortality.

VII. 4. 5. 60

The deities are MITRA and VARUNA, except in the first verse, in which SURYA is the divinity ; the *Rishi* is, as throughout, VARISHTHA ; the metre *Trishtubh*.

1. SURYA, when rising to-day, declare the truth to MITRA and VARUNA, that we are void of sin : may we, ADITI, be (approved of) among the gods : praising thee, ARYAMAN, may we be dear to thee.

2. This SURYA, the beholder of man, rises, MITRA and VARUNA, upon both (heaven and earth), moving (in the sky) : he who is the preserver of all that is stationary or moveable, witnessing the upright acts or the sins of mortals.

3. He has harnessed his seven bay steeds, MITRA and VARUNA, (to come) from your common dwelling-place, (the firmament) : the horses that, shedding water, convey that SURYA who, friendly to you both, (contemplates all) regions, and looks carefully upon living creatures as (a herdsman) upon the herd.

4. For you, (MITRA and VARUNA), the sweet-flavoured viands have been prepared: the sun has ascended the shining firmament, for whom the ADITYAS and the consentient MITRA, VARUNA, ARYAMAN make ready the paths.

5. These (deities), MITRA, ARYAMAN, VARUNA, are the detectors of much untruth: these unconquered sons of ADITI, dispensers of happiness, are magnified in the hall of sacrifice.

6. These, the unsubdued MITRA, VARUNA, and ARYAMAN, animate with energies the unconscious (sleepers): repairing to the intelligent performer (of pious acts), they lead (him), by safe paths (to heaven), removing all iniquity.

7. (Beholding) with unclosing eyes, and cognizant (of the things) of heaven and earth, they conduct the ignorant man (to duty): in the lowest depth of the river, (through them), there is a bottom: may they lead us to the opposite shore of the vast expanse.

8. Including our sons and grandsons in that preserving and auspicious felicity which ADITI, MITRA, and VARUNA confer upon the liberal donor (of the oblation), may we never, acting precipitately, incur the displeasure of the deities.

9. Let my adversary desecrate the altar by (ill-expressed) praises: repelled by VARUNA, may he (undergo) various sufferings: may ARYAMAN defend us from those who hate us: confer, showerers (of benefits), a vast region upon the liberal donor (of oblations).

10. The association of these (three deities) is of mysterious lustre: by their secret strength they overcome

(all enemies): showerers (of benefits), through fear (of you our opponents) are trembling: have mercy upon us in the mightiness of your strength.

11. These munificent (deities) conjointly accept the praise of the worshipper, and bestow a spacious mansion for a dwelling upon him who, for the sake of food and excellent riches, devotes his mind to your glorification.

12. Excellent MITRA and VARUNA, to you this adoration at sacrifices is addressed: remove from us all difficulties, and ever cherish us with blessings.

VII. 4. 6.

The deities and metre as before.

1. Spreading around the beautiful light, MITRA and VARUNA, of you two divinities, SURYA rises: he who beholds all existing beings apprehends the acts of mortals.

2. The sage, the solemnizer of sacrifice, the ancient hearer (of holy prayer), earnestly repeats, MITRA and VARUNA, your praises: he whose prayers, deeds of good deeds, you favour, whose acts (of worship) you recompense not for years.

3. You are vaster, MITRA and VARUNA, than the ample earth, vaster, bounteous donors, than the glorious and expansive heaven: you maintain beauty in plants and in people, diligent observers of truth, and vigilantly protecting (us).

4. Praise the splendour of MITRA and VARUNA, whose strength, by its mightiness, keeps heaven and earth asunder: may the days of those who offer not worship

pass without male descendants : may he who delights in sacrifice increase in prosperity.

5. Unperplexed, all-pervading showerers (of benefits), these (praises) are for you, in which nothing surprising, no adoration (worthy of you,) is beheld : the insincere commendations of men serve as offences : eulogies of you, although offered in secret, are not unappreciated.

6. I offer sacrifice to you two with praises, I invoke you, MITRA and VARUNA, when in trouble : may the present hymns be capable of gratifying you : may these (my) prayers be acceptable to you both.

7. To you, divine MITRA and VARUNA, to you this adoration at sacrifices is addressed : remove from us all difficulties, and ever cherish us with blessings.

VII. 4. 7.

The deity of the first three verses is SURYA, of the other three the divinities are MITRA and VARUNA; the metre is *Trishtubh*.

1. SURYA spreads his vast and numerous rays over all the crowds of men : shining bright by day, he is beheld (by all) the same, the creator, the created, he is glorified by his worshippers.

2. Rise up before us, SURYA, with thy glorious white horses : declare us free from sin to MITRA, VARUNA, ARYAMAN, and AGNI.

3. May VARUNA, MITRA, and AGNI, the alleviators of pain, the observers of truth, bestow upon us thousands (of riches) : may they, the givers of delight, grant us

excellent (food): glorified by us, may they fulfil our desires.

4. Indivisible and mighty heaven and earth protect us who, of fortunate birth, have knowledge of you both: let us not incur the displeasure of VARUNA, or of VAYU, or of MITRA, the best beloved of men.

5. Stretch forth your arms for the prolongation of our existence, bedew with water the pastures of our cattle, render us honoured amongst men: ever youthful MITRA and VARUNA, hear these my invocations.

6. May MITRA, VARUNA, ARYAMAN grant affluence to us and to our posterity: may all paths be easy of access unto us: and do you ever cherish us with blessings.

VII. 4. 8.

63

The deity of the first four stanzas and of one half of the fifth is SURYA, and the deities of the rest are MITRA and VARUNA: the metre as before.

1. The auspicious SURYA rises, the eye of all, the common (parent) of men: the divine eye of MITRA and of VARUNA, who breaks through the glooms as through (investing) skin.

2. The animator of men arises, the great rain-shedding banner of SURYA rolling on the universal wheel, which the white steeds yoked to his car drag along.

3. Delighted by the praises (of his worshippers), the radiant sun rises from the lap of the dawns: that divine sun gratifies my desires, who limits not the lustre that is common (to all).

4. The bright and glorious sun rises from the firmament far-going, traversing (the heavens), diffusing light : verily all beings animated by SURYA proceed and execute their assigned labours.

5. He travels the path which the immortals have prepared for his course, darting along like a hawk : we worship you, MITRA and VARUNA, when the sun has risen, with praises and oblations.

6. May MITRA, VARUNA, ARYAMAN grant affluence to us and to our posterity : may all paths be easy of access to us, and do you ever cherish us with blessings.

VIL 4. 9. 64

MITRA and VARUNA are the deities ; the metre is *Trishtabh.*

1. Ruling over the waters that are in heaven and earth, impelled by you, (the clouds) assume the form of rain : may the auspiciously manifested MITRA, the royal ARYAMAN, the powerful VARUNA, accept our oblation.

2. Sovereigns, mighty preservers of water, powerful lords of rivers, come to our presence : send down to us, munificent MITRA and VARUNA, from the firmament, sustenance and rain.

3. May MITRA, VARUNA, the divine ARYAMAN, conduct us by the most practicable paths, then, (when we desire their guidance), accordingly as ARYAMAN promises to the liberal donor (of oblations), may we, enjoying the protection of the gods, rejoice in abundance, together with posterity.

4. MITRA and VARUNA, bedew with water him who fabricates your chariot in his mind, offering high praise, and confirming it (by sacrifice): render, sovereign (deities), the people well affected towards him.

5. VARUNA and MITRA, this praise, pure as the *Soma* libation, has been offered to you, and also, ARYAMAN, (to thee): protect our rites: be awake to our praises: and do you ever cherish us with blessings.

VII. 4. 10.

The deities and metres as before.

1. When the sun has risen, I invoke MITRA and you, VARUNA, of pure vigour, whose imperishable and superior might is triumphant in the crowded conflict over all enemies.

2. They verily are mighty among the gods: they are rulers: they bestow upon us a numerous posterity: may we obtain you, MITRA and VARUNA, whether on earth or in heaven, and wherever the (passing) days may preserve us.

3. Holders are you of many fethers, barriers against the irreligious, invincible by hostile mortals: may we cross over all the danger, MITRA and VARUNA, by the path of sacrifice, to you, as (we cross over) water by a boat.

4. Come, MITRA and VARUNA, to our offered oblation: sprinkle our place of sacrifice with water and with viands: (who) in this world (may present to you such) excellent (donations) that you may (thereby be induced to) gratify mankind with celestial and beautiful water.

5. VARUNA and MITRA, this praise, pure as the *Soma* libation, has been offered to you, and also, ARYAMAN, (to thee): protect our rites: be awake to our praises: and do you ever cherish us with blessings.

VII. 4. 11. 66

The deities of the three first stanzas are MITRA and VARUNA, of the fourth and following, to the thirteenth inclusive, the ADITYAS; SURYA is the deity of the three next, MITRA and VARUNA are again the deities of the last three verses; the metre of the first nine stanzas is *Gayatri*, of the tenth, twelfth and fourteenth *Brikati*, of the eleventh, thirteenth and fifteenth *Satobrikati*, of the sixteenth *Para-ushnik* and of the rest *Gayatri*.

1. May this our propitiatory praise, accompanied by oblations, proceed to you, MITRA and VARUNA, of reiterated manifestations.

2. You whom the gods uphold for their invigoration, both mighty, masters of strength and of diffusive radiance.

3. Protectors of our dwellings, protectors of our persons, MITRA and VARUNA, perfect the rites of your adorers.

4. May MITRA, the destroyer of sin, ARYAMAN, SAVITRI, BHAGA, bestow (upon us), to-day at sun-rise what (we pray for).

5. May this our dwelling be well protected, liberal deities, on your departure, you who purify us from sin.

6. And who are sovereign over all, and, with ADITI, preside over this unobstructed and great ceremony.

7. I glorify you, MITRA and VARUNA, and ARYAMAN, the consumer of enemies when the sun has risen.

8. May this praise (be effective) for unimpeached strength, along with golden treasure : may it (be effective), sages, for the fulfilment of (the objects of) the sacrifice.

9. May we be thine, divine VARUNA : may we, along with pious worshippers, be, MITRA, thine : may we obtain food and water.

10. Manifold, radiant as the sun, AGNI-tongued augmenters of sacrifice, you who have limited the three universal sacrifices with comprehensive rites.

11. Who have established the year, and then the month and the day, the sacrifice, the night, and the holy text, they, the royal deities, VARUNA, MITRA, ARYAMAN, enjoy unrivalled might.

12. Therefore to-day at sunrise we solicit you with hymns for (wealth), which VARUNA, MITRA, ARYAMAN, bearers of water, you convey.

13. Accepters of rites, generated for rites, augmenters of rites, fierce enemies of the neglecter of rites, may we, as well as those men who are your adorers, be in (the enjoyment of) the highest felicity, all confirmed by you.

14. That beautiful orb (of the sun) rises on the near margin of the sky as the swift, divine, white-coloured (steed) bears it along for the beholding of all men.

15. The seven gliding steeds convey the sun, the lord of every individual moving or stationary thing, traversing the whole world in his chariot for the good (of all).

16. That pure eye (of the universe), beneficial to the gods, rises : may we behold it for a hundred years : may we live a hundred years.

17. Unconquerable, resplendent VARUNA and MITRA, (induced) by our praises, come to drink the *Soma* juice.

18. Gentle MITRA and VARUNA, destroyers of foes, come from heaven with your glories, and drink the *Soma* juice.

19. Come, MITRA and VARUNA, leaders of rites, propitiated by the oblation, and drink the *Soma*, augmenters of the sacred rite.

VII. 4. 12.

67

The deities are the ASHWINS, the metre is *Trishtubh*.

1. Lords of men, (I approach) to adore your chariot with devout praise and oblation, I address it as if it were a messenger to awaken you, adorable deities, as a son (addresses) his parents.

2. Kindled by us, AGNI blazes, the extremities of the darkness are seen nigh at hand, the banner (of the sun) is perceived rising with the glory on the east of the dawn, the daughter of heaven.

3. Verily, ASHWINS, the pious priest repeating (your praises) glorifies you, NASATYAS, with hymns: come therefore by formerly-trodden paths to our presence with your chariot, familiar with heaven, laden with treasure.

4. Relying on you, ASHWINS, as protectors, desirous of wealth, MADHW s, I invoke you when the *Soma* is effused: may your stout horses bring you (hither): drink the sweet juice poured out by us.

5. Divine ASHWINS, render my sincere and undisturbed adoration, offered for the sake of riches, (efficacious)

for their acquisition: preserve all my faculties in (the time of) battle: protectors of pious acts, (influenced) by our acts, bestow upon us (wealth).

6. Protect us, ASHWINS, in these pious acts, may our procreative power fail not: but (through your favour) possessing sons and grandsons, distributing desired riches and enjoying ample wealth, may we accomplish the worship of the gods.

7. This treasure given by us has been placed, MADHWIS, before you, like (an envoy) who has come to the presence (of a prince) for (acquiring his) friendship: come to our presence with benevolent thoughts, accepting the oblations offered amongst human beings.

8. Nourishers of all, the chariot of you two, who are associated in a common purpose, traverses the seven flowing (streams): the excellent horses harnessed by the gods, who bear you rapidly, careering in the car, are never wearied.

9. Be propitious to those who are affluent (in oblations), who offer the wealth that is to be offered for the sake of riches: they who encourage a kinsman with kind commendations, distributing wealth of cattle and of horses.

10. Ever youthful ASHWINS, hear to-day my invocation: come, ASHWINS, to the dwelling where the oblation is prepared: grant wealth (to the offerer): elevate the worshipper: and do you ever cherish us with blessings.

VII. 4. 13.

The deities as before: the metre of the first seven stanzas is *Vīṅ*, and of the two last, *Triṣṭubh*.

1. Illustrious ASHWINS, lords of handsome horses, come hither, propitiated, DASRAS, by the praises of your adorer, and partake of our consecrated oblations.

2. The exhilarating viands have been prepared for you: come quickly to partake of my oblation: disregarding the invocations of an adversary, listen to ours.

3. Your chariot, ASHWINS, in which you ride with SUTYA, hastens towards us at our solicitation, traversing the regions as swift as thought, and laden with a hundred blessings.

4. When the stone, seeking to propitiate you two divinities, is raised aloft, and loudly sounds, expressing for you the *Soma* juice, then the pious worshipper brings you back, beautiful divinities, by his oblations.

5. Wonderful, verily, is the wealth that is yours: you have liberated from the cave ATRI, who is dear to you, and enjoys your protection.

6. Such was your benevolence, ASHWINS, to CHYAVANA, praising and offering oblations, that you in requital rescued his body from departure.

7. When faithless friends had abandoned BHUYU in the midst of the ocean, you brought him to shore, devoted to and relying upon you.

8. You have granted (his desires) to VRIKA, exhausted by his devotions: when called upon you have listened to SHAYU: you are they who have filled the barren cow

(with milk) as (a river) with water : you have (endowed her) with strength, ASHWINS, by your deeds.

9. This your devoted worshipper, waking before the dawn, praises with hymns : nourish him with food, and let the cow (nourish him) with her milk : and do you ever cherish us with blessings.

VII. 4. 14.

69

The deities as before : the metre is *Trishtup*.

1. May your golden chariot, drawn by your vigorous horses, blocking up heaven and earth, come to us, following the track of the waters, radiant with (glowing) wheels, laden with viands, the protector of men, the receptacle of food.

2. Renowned among the five orders of beings, furnished with three benches, harnessed at will, may it come hither : that (vehicle) wherewith you repair to devout mortals, whithersoever, ASHWINS, directing your course.

3. Well horsed and celebrated, come, ASHWINS, to our presence : drink, DARRAS, the sweet pledge : your chariot, conveying you, with your spouse, furrows with its two wheels the extremities of the sky.

4. The daughter of SURYA made choice of your chariot at the approach of night : you defend the devout worshipper by your deeds, when the resplendent (sacrificial) food proceeds to you to secure your protection.

5. Riders in the chariot, ASHWINS, come for our purification and welfare to this our sacrifice, at the dawn of day,

with that chariot which is clothed in radiance, and which, when harnessed, traverses its (appointed) road.

6. Leaders of rites, like (thirsty) cattle, thirsting for the radiant (*Soma*), hasten to-day to our sacrifice: in many ceremonies do the pious propitiate you with praises: let not other devout worshippers detain you.

7. You bore up BHUJYU, ASHWINS, from the waters, when cast into the sea, bearing him to shore by your exertions with your undecaying, unwearied, unharassed horses.

8. Ever youthful ASHWINS, hear to-day this my invocation: come, ASHWINS, to the dwelling where the oblation is prepared, grant wealth (to the offerer), elevate the worshipper, and do you ever cherish us with blessings.

VII. 4. 15.

The deity and metre as before.

1. All-adored ASHWINS, come to our (sacrifice), to that place on earth which has been designated yours, which, like a swift, broad-backed horse, awaits you, and on which you are seated as firmly as in a dwelling.

2. This excellent praise, redolent of food, propitiates you: the ewer has been heated in the dwelling of the worshipper, which, reaching you, fills the ocean and the rivers (through the rain it obtains), associating you (in the rite), like two well-matched horses in a chariot.

3. To whatever places you may descend, ASHWINS, from heaven, whether amidst the spreading plants, or amongst men, or sitting on the summit of the clouds, be the bearers of food to the man, the donor (of the oblation).

4. Inasmuch, divine ASHWINS, as you accept that which is most acceptable in the plants and in the waters, and those (things) which are most suitable to you, (the offerings) of the *Rishis*, therefore, bestowing upon us ample riches, (favour us) as you have favoured former couples.

5. ASHWINS, hearing the many prayers of the *Rishis*, you look (favourably) upon (us) : come to the sacrifice of this man, and may your desired favour be (shewn) him.

6. Come, NASATYAS, to the excellent VARISHTHA, the worshipper who, accompanied by the priests, is present, offering oblations and repeating praises : these prayers are recited to (bring) you (hither).

7. This adoration, ASHWINS, this praise (is for you) : be gratified, showerers (of benefits), by this laudation : may these eulogies, addressed to you, reach you : and do you ever cherish us with blessings.

ANUVAKA V.

VII. 5. 1.

The deities and metre as before.

1. Night retires before the dawn, the sister (of the ASHWINS) : the dark night leaves the path clear for the radiant (sun) : upon you, who are affluent in horses, affluent in cattle, we call day and night : keep away from us the malevolent.

2. Come to the mortal, the donor (of oblations), bringing desired wealth in your chariot : keep afar from us famine and sickness : day and night, MADHWIS, protect us.

3. May your docile and vigorous (horses) bring hither your chariot at the approaching dawn: conduct hither, ASHWINS, your radiating, wealth-laden chariot, with your rain-bestowing steeds.

4. With that chariot, lords of men, which is your vehicle, which has three benches, is laden with wealth, and is the precursor of day, come, NASATYAS, to us; with that chariot which traverses (the sky) as your all-pervading form.

5. You exempted CHYAYANA from decay: you mounted PEDU upon a swift charger: you extricated ATRI from torture and darkness: you replaced JANUSHA in his rebellious kingdom.

6. This adoration, ASHWINS, this praise (is for you): be gratified, showerer (of benefits), by this laudation: may these eulogies, addressed to you, reach you: and do you ever cherish us with blessings.

VII. 5. 2.

72

The deities and metre as before.

1. Come, NASATYAS, with your cattle-giving, horse-bestowing, wealth-yielding chariot: all praises gather round you, who are resplendent with admirable beauty of person.

2. Sharing in satisfaction with the gods, come to our presence, NASATYAS, with your chariot, for the friendship (that prevails) between you and us is from our forefathers: a common ancestor (is ours): acknowledge his affinity.

3. Praises waken up the ASHWINS, kindred adorations (arouse them) and the celestial dawns : the sage, addressing these laudations to the adorable heaven and earth, glorifies the NASATYAS in their presence.

4. When the dawns arise, your worshippers, ASHWINS, proffer you praises : the divine SAVITRI casts his splendours on high : the fires, with their (kindled) fuel, greatly glorify you.

5. Come, NASATYAS, from the west, from the east : (come), ASHWINS, from the south, from the north, come from every quarter with riches beneficial for the five classes of men : and do you ever cherish us with blessings.

VII. 5. 3.

The deities and metre as before.

1. Devoted to the gods, and hymning their praise, we have crossed to the opposite shore of this (state of) darkness : the worshipper invokes the ASHWINS, the doers of many deeds, the most mighty, the first-born, the immortal.

2. The man who is dear to you, NASATYAS, the invoker of the gods, has taken his seat, he who offers worship and repeats praise : be nigh, ASHWINS, and partake of the libation : supplied with food, I address you at sacrifices.

3. Praising (the gods), we prepare the sacrifices for their coming : showerers (of benefits), be propitiated by this pious laudation : despatched like a swift messenger, VARISHTHA arouses you, glorifying you with hymns.

4. May those two, the bearers (of oblations), approach our people, destroyers of *Rakshasas*, well-nourished,

strong-handed : accept our exhilarating (sacrificial) viands : injure us not, but come with good fortune.

5. Come, NASATYAS, from the west, from the east : come, ASHWINS, from the south, from the north, come from every quarter with riches beneficial for the five classes of men ; and do you ever cherish us with blessings.

VII. 5. 4. 74

The deities as before : the metre of the first three stanzas and of the fifth is *Bṛihati* ; of the fourth and sixth, *Saubhṛihati*.

1. These pious praises glorify you, radiant ASHWINS : I call upon you, who are rich in acts for preservation, for you repair to every individual.

2. You are possessed, leaders (of rites), of marvellous wealth ; bestow it upon him who sincerely praises you : alike favourably-minded, direct your chariot to our presence : drink the sweet *Soma* beverage.

3. Come, ASHWINS, tarry near us, drink of the sweet libation : showerers (of benefits), by whom riches are won, milk the rain (from the firmament) : harm us not : come hither.

4. Yours are the horses that, conveying you, bring you to the dwelling of the donor (of the oblation) : divine leader (of rites), favourably inclined towards us, come with your rapid steeds.

5. The pious worshippers now approaching you unite to offer (you sacrificial) food : do you two, NASATYAS, grant to us who are affluent (in offerings) enduring fame and dwelling.

6. Those worshippers, the benefactors of men, doing injury to none who repair to you, like waggons (to the farm), either prosper by their own strength, or inhabit an excellent abode.

VII. 5. 5.

25

The deity is the DAWN; the *Rishi*, as before, VASISTHA; the metre is *Trishtubh*. This is one of the *Suktas* which the *Rig-vidhāna* directs the worshipper to repeat on rising at the end of the night, calm and pure, and awaiting the appearance of the Dawn with his hands raised to his forehead, as by so doing he will obtain various kinds of wealth, gold, cattle, horses, grain, clothes, goats, sheep, male offspring and wives.

1. The DAWN, the daughter of heaven, has risen: she comes, manifesting her magnificence in light: she scatters our foes as well as the odious darkness, and resumes the paths that are to be trodden (by living beings).

2. Be unto us to-day the cause of great felicity: bestow, USHAS, (what is promotive) of great prosperity: give us wonderful riches and reputation: grant, divine benefactress of men, to mortals flourishing male posterity.

3. These wonderful, immortal rays of the beautiful DAWN appear, giving birth to the pious rites of divine worship, and filling the firmament, they spread around.

4. Exerting herself, she approaches rapidly from afar (to give light) to the five classes of men, witnessing the thoughts of men, the daughter of heaven, the benefactress of living beings.

5. The bride of SURYA, the distributress (of food), the possessor of wonderful wealth, she rules over treasures (of every kind) of riches: hymned by the *Rishis*, the

waster away of life, the mistress of opulence, she rises, glorified by the offerers (of oblations).

6. The bright and wondrous steeds, conveying the resplendent USHAS, are visible: she advances, radiant in her every-way-moving chariot: she bestows wealth upon the man who practises sacred rites.

7. True with the truthful, great with the great, divine with the deities, adorable with the adorable, she disperses the solid (glooms), she displays (the pastures) of the cattle: all creatures, the cattle especially, are longing for the DAWN.

8. Bestow upon us, USHAS, wealth, comprising cattle and horses, abundant food, and male offspring: let not our sacrifice incur reproach among men: and do you, (gods), ever cherish us with blessings.

VII. 5. 6.

76

The deity, *Rishi*, and metre as before.

1. The divine SAVITRI, the leader of all, sends upwards the immortal, all-benefiting light: the eye of the gods has been manifested for (the celebration of) religious rites: the DAWN has made all creatures visible.

2. The paths that lead to the gods are beheld by me, innocuous and glorious with light: the banner of USHAS is displayed in the east, she comes to the west, rising above high places.

3. Many are the days that have dawned before the rising of the sun, on which thou, USHAS, hast been beheld like a wife repairing to an inconstant husband, and not like one deserting him.

4. Those ancient sages, our ancestors, observant of truth, rejoicing together with the gods, discovered the hidden light, and, reciters of sincere prayers, they generated the DAWN.

5. When the common herd (of cattle had been stolen), then, associating, they concurred, nor mutually contended: they obstructed not the sacrifices of the gods, but, unoffending, proceeded with the light (they had recovered).

6. Auspicious USHAS, the VASISHTAS, waking at dawn, and praising thee, glorify thee with hymns: USHAS, who art the conductress of the cattle (to pasture), the bestower of food, dawn upon us: shine, well-born Uhas, the first (of the gods).

7. USHAS, the object of the sincere praises of the worshipper, is glorified when dawning, by the VASISHTAS bestowing upon us far-famed riches: do you (gods), ever cherish us with blessings.

VII. 5. 7.

The deity, *Rishi*, and metre as before.

1. USHAS shines radiant in the proximity (of the sun), like a youthful wife (in the presence of her husband), animating all existence to activity: AGNI is to be kindled for the good of men: the light disperses the obstructing darkness.

2. Advancing towards all, and spreading widely, the Dawn has risen: clothed in pure and brilliant vesture, she expands: of golden colour and of lovely radiance, she shines the parent of sounds, the leader of days.

3. The auspicious USHAS, bearing the eye of the gods (the light), leading her white and beautiful courser (the sun), is beheld, manifested by her rays, distributress of wonderful wealth, mighty over all.

4. Dawn, USHAS, who art the bearer to us of desirable (wealth), and keepest our adversary from us: render thy wide earth free from peril: drive away those who hate us: bring to us treasures: bestow, opulent goddess, wealth upon him who praises thee.

5. Divine USHAS, illumine us with thy brightest rays, prolonging our existence, bestowing upon us food, (and granting us), thou who art adored by all, affluence, comprising cattle, horses, and chariots.

6. Well-manifested USHAS, daughter of heaven, do thou, whom the VASISHTHAS magnify with praises, bestow upon us brilliant and infinite wealth: and do you, (gods), ever cherish us with blessings.

VII. 5. 8.

78

The deity, *Rishî*, and metre as before.

1. The first signs of the Dawn are visible, her rays are spreading on high: thou bringest us, USHAS, desirable (riches) in thy vast, descending and resplendent chariot.

2. The kindled fire increases everywhere, (and) the priests, glorifying (the dawn) with hymns: the divine USHAS comes, driving away all the evil glooms by her lustre.

3. These luminous (beams of the) dawn are beheld in the east diffusing light: (the dawn) engendering the sun.

sacrifice, fire; the odious glooms, descending, disappear.

4. The affluent daughter of heaven is perceived: all creatures behold the luminous dawn: she ascends her chariot laden with sustenance, which her easily-yoked horses draw.

5. Affluent (in sacrificial offerings), actuated by one mind, we and ours awaken thee, (USHAS), to-day: luminous dawns, soften (the earth) with unctuous (dews): and do you, (gods), ever cherish us with blessings.

VII. 5. 9.

The deity, *Rishi*, and metre as before.

1. USHAS has dawned upon the paths of men, awaking the five classes of human beings: she has shed light with her lustrous oxen: the sun makes heaven and earth manifest with radiance.

2. The dawns send their rays to the ends of the sky: they advance like people arrayed (in martial order): thy rays, USHAS, annihilate the darkness: they diffuse light as SAVITRI (spreads out) his arms.

3. The supreme sovereign, the opulent USHAS, has risen: she has engendered food for our welfare: the divine daughter of heaven, most prompt in movement, bestows treasures upon the pious worshipper.

4. Grant to us, USHAS, as much wealth as thou hast bestowed upon thine adorers when (formerly) praised by them: thou whom (thy worshippers) welcomed with clamour, (loud as the bellowing) of a bull, when thou hadst set open the doors of the mountains (where the stolen cattle were confined).

5. Inspiring every individual devout (worshipper) with a desire for wealth, addressing to us the words of truth, diffusing the light of morning, bestow upon us understandings (fit) for the acquirement of riches : and do you, (gods), ever cherish us with blessings.

VII. 5. 10.

80

The deity, *Rishi*, and metre as before.

1. The pious *VASISHTHA*, first (of all worshippers) awaken with prayers and praises (each succeeding) dawn, spreading over the like-bounded earth and heaven, making all the regions manifest.

2. Bestowing new existence, dispersing the thick darkness by her radiance, the Dawn is awakened, and, like an immodest damsel, comes before (the sun), and makes manifest *SURYA*, sacrifice, and *AGNI*.

3. May the auspicious dawns ever break upon us redolent of horses, of cattle, of male posterity, shedding moisture, yielding everywhere abundance : and do you, (gods), ever cherish us with blessings.

VII. 5. 11.

81

The deity is the *DAWN* ; the *Rishi* is *VASISHTHA* ; the metre of the odd verses is *Bṛikati*, of the even verses, *Sato-bṛikati*.

1. The daughter of heaven is everywhere beheld advancing and shedding light : she drives away the deep darkness that objects may meet the eye : the kind guide of man, she diffuses light.

2. At the same time the sun sends forth his rays, and, rising, renders the planets luminous: so, USHAS, upon thy manifestation, and that of SURYA, may we become possessed of sustenance.

3. May we, prompt adorers, awaken thee, USHAS, daughter of heaven, bountiful divinity, who bringest ample and desirable (wealth) and happiness, like riches, to the donor (of the oblation).

4. Mighty goddess, who, scattering darkness, art endowed with power to arouse the world and make it visible, we pray that we may be dear to thee, the distributress of wealth, as sons are to a mother.

5. Bring USHAS, such wondrous wealth as may be long renowned: bestow, daughter of heaven, that sustenance which is fit for mortals, such as we may enjoy.

6. Grant to the pious immortal fame, conjoined with affluence: grant to us food and cattle: and may USHAS, the encourager of the wealthy (sacrificer), the speaker of truth, drive away our foes.

VII. 5. 12.

82

The deities are INDRA and VARUNA; the *Rishi* is VARISHTHA; the metre is *Jagati*.

1. INDRA and VARUNA, bestow upon this man, our employer, a spacious chamber for (the celebration of) the sacrifice; and may we subdue in conflicts such evil-minded persons as may seek to injure him who has been long engaged (in your adoration).

2. One of you is titled supreme monarch, so is the other: mighty and most opulent are you, INDRA and VARUNA: all the gods in the highest heaven, showerers (of benefits), have combined your united strength, (your) united vigour.

3. INDRA and VARUNA, you have forced open by your strength the barriers of the waters: you have established SURYA as the lord in heaven: in the exhilaration of the inspiring (*Soma*) you have replenished the dry (beds of the rivers): do you also fulfil the objects of our sacred rites.

4. The bearers (of offerings) invoke you, INDRA and VARUNA, in wars, in battles: on bended knees (the ANGIRASAS invoke you) for the begetting of prosperity: and we, your worshippers, invoke you, who are entitled to respectful homage, the lords of both celestial and terrestrial treasures.

5. INDRA and VARUNA, inasmuch as you have created by your might all these beings of the world, therefore MITRA worships VARUNA for prosperity, whilst the other, the fierce INDRA, associated with the MARUTS, acquires glory.

6. In honour of (INDRA and VARUNA) the sacrificer and his wife for (the obtaining of) great wealth, confer (by their praises) that strength which is peculiar to each of them, and ever-enduring: one of them, (VARUNA), destroys the unfriendly man neglecting (his worship): the other, (INDRA), with scanty (means), discomfits numerous (enemies).

7. Sin contaminates not, difficulties assail not, nor distress at any time afflicts the mortal. INDRA and VARUNA, to whose sacrifices you, deities, repair, and of which you approve: such a man ruin never destroys.

8. Leaders of rites, come to our presence with divine protection: if you have any regard for me, hear my invocation: verily your friendship, your affinity, is the source of happiness: grant them, INDRA and VARUNA, (unto us).

9. INDRA and VARUNA, of irresistible strength, be our preceders in every encounter, for both (past and present) worshippers invoke you to defend them in war, or for the acquirement of sons and grandsons.

10. May INDRA, VARUNA, MITRA, and ARYAMAN grant us wealth and a large and spacious habitation: may the lustre of ADITI, the augmentress of sacrifice, be innoxious to us: we recite the praise of the divine SAVITRI.

VII. 5. 13.

The deities, *Bishvi*, and metre as before.

1. INDRA and VARUNA, leaders (of rites), contemplating your affinity, and desirous of cattle, the worshippers, armed with large sickles, have proceeded to the east (to cut the sacred grass): destroy, INDRA and VARUNA, your enemies, whether *Dassas* or *Aryas* and defend SUDAS with your protection.

2. Where men assemble with uplifted banners, in whatever conflict, there is something unfavourable: where living beings, looking to heaven, are in fear, there, INDRA and VARUNA, speak to us (encouragement).

3. The ends of the earth are beheld laid waste; the clamour has ascended, INDRA and VARUNA, to heaven: the adversaries of my people approach me: having heard my invocation, come for my defence.

4. INDRA and VARUNA, you protected SUDAS, overwhelming the yet unassailed BHEDA with your fatal weapons: hear the prayers of these TRITSUS in time of battle, so that my ministration may have borne them fruit.

5. INDRA and VARUNA, the murderous (weapons) of my enemy distress me: foes amongst the malignant (assail me): you two are sovereigns over both (celestial and terrestrial) wealth: protect us therefore on the day of battle.

6. Both (SUDAS and the TRITSUS) call upon you two, (INDRA and VARUNA), in combats for the acquirement of wealth, when you defend SUDAS, together with the TRITSUS, when attacked by the ten *Rajas*.

7. The ten confederated irreligious *Rajas* did not prevail, INDRA and VARUNA, against SUDAS: the praise of the leaders (of rites), the offerers of sacrificial food, was fruitful: the gods were present at their sacrifices.

8. You gave vigour, INDRA and VARUNA, to SUDAS when surrounded on all sides by the ten *Rajas* (in the country) where the pious TRITSUS, walking in whiteness, and wearing braided hair, worshipped with oblations and praise.

9. One of you destroys enemies in battle, the other ever protects religious observances: we invoke you,

showers (of benefits), with praises : bestow upon us, INDRA and VARUNA, felicity.

10. May INDRA, VARUNA, MITRA, ARYAMAN, grant us wealth and a large and spacious mansion : may the lustre of ADITI, the augmentress (of sacrifice), be innoxious to us : we recite the praise of the divine SAVITRI.

VII. 5. 14. 84

The deities and *Rishi* as before : the metre is *Trishtup*.

1. Royal INDRA and VARUNA, I invite you to the sacrifice with oblations and with praise : the butter-dropping (ladle), held in our hands, offers spontaneously (the oblation) to you who are of many forms.

2. Your vast kingdom of heaven gratifies (the world with rain), you who bind (the sinner) with bonds not made of rope : may the wrath of VARUNA pass away from us : may INDRA prepare for us a spacious region.

3. Render the sacrifice offered in our dwelling fruitful, the prayers uttered by the worshippers successful : may riches come to us sent by the gods : do you two give us increase by your desirable protections.

4. Bestow upon us, INDRA and VARUNA, riches desirable to all, together with a dwelling and abundant food, for the hero, ADITYA, who punishes beings devoid of truth, gives (to the devout) unbounded treasures.

5. May this my praise reach INDRA and VARUNA, and, earnestly offered (by me), preserve sons and grandsons : let us, possessed of affluence, present (their) food to the gods : and do you, (deities), ever cherish us with blessings.

VII. 5. 15.

The deities, *Rishis*, and metre as before.

1. I offer to you both adoration, uninterrupted by *Rakshasas*, presenting the *Soma* to INDRA and to VARUNA,—(adoration), of which the members are radiant as the celestial dawn: may they two protect us at the time of going to battle.

2. In the conflict where (combatants) strive against us, in those (contests) in which bright (weapons) fall upon the banners, do you two, INDRA and VARUNA, slay with your shaft those enemies who have been routed, and are scattered in various directions.

3. The divine *Soma* (juices), flowing like water, self-renowned, (offered) at religious assemblies, support INDRA and VARUNA: of whom one regulates mankind, distinguished (as good or bad), and the other slays unresisted foes.

4. May the devout worshipper derive benefit from sacrifice when offering adoration to you both, sons of ADITI, (endowed) with strength: he who, liberal of oblations, invites you for your satisfaction, may he, possessing abundance, be in the enjoyment of happiness.

5. May this my praise reach INDRA and VARUNA: and, earnestly offered (by me), preserve sons and grandsons: let us, possessed of affluence, present (their) food to the gods: and do you, (deities), ever cherish us with blessings.

VII. 5. 16.

86

The deity is VARUNA, and the *Rishi* and metre as before.

1. Permanent in greatness are the births of that VARUNA who propped up the vast heaven and earth, who appointed to (their) two-fold (task) the glorious sun and beautiful constellations, who spread out the earth.

2. When may I in my person converse with that deity ? when may I (be admitted) to the heart of VARUNA ? by what means may he, without displeasure, accept my oblation ? when may I, rejoicing in mind, behold that giver of felicity ?

3. Desirous of beholding thee, VARUNA, I inquire what is mine offence : I have gone to make inquiry of the wise : the sages verily have said the same thing to me :—this VARUNA is displeased with thee.

4. What has that great wickedness been, VARUNA, that thou shouldst seek to destroy the worshipper, thy friend ? Insuperable, resplendent VARUNA, declare it to me, so that, freed from sin, I may quick approach thee with veneration.

5. Relax (the bonds) imposed by the ill deeds of our forefathers, and those incurred (by the sins) which we have committed in our persons : liberate, royal VARUNA, like a calf from its tether, VASISHTHA, like a thief nourishing the animal (he has stolen).

6. It is not our own choice, VARUNA, but our condition, (that is the cause of our sinning) ; it is that which is intoxication, wrath, gambling, ignorance ; there is a senior in the proximity of the junior : even a dream is a provocative to sin.

7. Liberated from sin, I may perform diligent service, like a slave, to the divine showerer (of benefits), the sustainer of the world: may he, the divine lord, give intelligence to us who are devoid of understanding: may he who is most wise, guide the worshipper to wealth.

8. May this laudation, food-conferring VARUNA, be taken to thy heart: may success be ours in retaining what we have, and in acquiring more: and do you, (deities), ever cherish us with blessings.

VII. 5. 17. 77

The deity, *Rishi*, and metre as before.

1. VARUNA prepared a path for the sun: he set free the waters of the rivers generated in the firmament: hastening (to his task), as a horse let loose rushes to (a flock of) mares, he divided the great nights from the days.

2. Thy spirit is the wind: he sends abroad the waters: he, the cherisher of the world, is the feeder on (sacrificial) food, like an animal upon fodder: all thy glories, VARUNA, manifested between the vast and spacious heaven and earth, give delight (to all).

3. The excellent spies of VARUNA behold the beautiful heaven and earth, as well as those (men) who, the celebrators of rites, constant in sacrifice, wise and intelligent, address (to him their) praise.

4. VARUNA thus spake to me, possessed of understanding: the cow (speech) has thrice seven appellations: the wise and intelligent VARUNA, giving instruction to me, his worthy disciple, has declared the mysteries of the place (of Brahma).

5. In him are deposited the three heavens, the three earths with their six seasons are sown in him : the most adorable, royal VARUNA has made this golden sun undulating in the sky, he has made it to diffuse light.

6. (Radiant) as the sun, VARUNA placed the ocean (in its bed), white as a drop (of water), vigorous as an antelope, objects of profound praise, distributor of water, the powerful transporter beyond sin, the ruler of this existing (world).

7. May we be free from sin against that VARUNA, who has compassion upon him who commits offence, we who are duly observing the rites of the son of ADITI : and do you, (gods), ever cherish us with blessings.

VII. 5. 18.

88

The deity, *Rishi*, and metre as before.

1. Offer pure and acceptable praise, VASISHTHA, to the showerer, VARUNA, he who makes the adorable (sun), the donor of thousands, the showerer (of benefits), the vast, manifest before (us).

2. Hastening into his sight, may I (worthily) glorify the aggregated radiance of VARUNA, when he is the imbibitor of the exhilarating beverage (expressed) by the stones : may he render my person of goodly aspect.

3. When (I, VASISHTHA) and VARUNA, ascend the ship together, when we send it forth into the midst of the ocean, when we proceed over the waters with swift (sailing vessels), then may we both undulate happily in the prosperous swing.

4. So VARUNA placed VARISHTHA in the ship, and by his mighty protection made the *Rishi* a doer of good works: the wise VARUNA placed his worshipper in a fortunate day of days, he extended the passing days, the passing nights.

5. What has become of those our ancient friendships? let us preserve them unimpaired as of old: food-bestowing VARUNA, may I repair to thy vast comprehensive thousand-doored dwelling.

6. May he thy unvarying kin, who was ever dear, though committing offences against thee, still be thy friend; adorable VARUNA, offending thee, let us not enjoy (happiness): but do thou, who art wise, bestow on thy worshipper a secure abode.

7. Whilst dwelling in these durable worlds, may VARUNA loose our bonds: may we be enjoyers of the protection (which has been given by him) from the lap of ADITI, and do you (gods) ever cherish us with blessings.

VII. 5. 19. 89

The deity and *Rishi* as before; the metre of the last stanza is *Jagati*, of the rest *Gayatri*.

1. May I never go, royal VARUNA, to a house made of clay: grant me happiness, possessor of wealth, grant me happiness.

2. When, VARUNA, I am throbbing as if (with awe) like an inflated skin, grant me happiness, possessor of wealth, grant me happiness.

3. Opulent and pure (VARUNA), if through infirmity

I have done what is contrary (to the law), yet grant me happiness, possessor of wealth, grant me happiness.

4. Thirst distresses (me) thy worshipper in the midst of the waters: grant me happiness, possessor of wealth, grant me happiness.

5. Whatever the offence which we men commit VARUNA against divine beings, whatever law of thine we may through ignorance violate, do not thou, divine VARUNA, punish us on account of that iniquity.

ANUVAKA VI.

VII. 6. 1.

The deity of the first four stanzas is VAYU, the deities of the three last are INDRA and VAYU. The *Rishi* is VARISHVILA, the metre *Trishtubh*.

1. The sweet and pure *Soma* juices are offered to thee, the hero VAYU, by the priests; therefore harness thy *Niyut* steeds, come hither and drink of the effused *Soma* for thy exhilaration.

2. Drinker of the *Soma* juice, VAYU, thou elevatest him who among mortals offers to thee who art the lord an excellent oblation, the pure *Soma*: repeatedly born, he is born for the acquirement of wealth.

3. His own *Niyut* steeds bear to the place of poverty the white-complexioned dispenser of wealth, VAYU, whom heaven and earth bore for the sake of riches, whom the divine language of praise sustains as a deity for the sake of riches.

4. The blameless dawns (ushering) bright days have broken, and, shining radiantly, (the ANGIRASAS) have

obtained the vast light (the sun) : desirous (to recover it) they have obtained their wealth of cattle, and the ancient waters have subsequently issued for their good.

5. Those (worshippers) illustrious by sincere adoration, assiduous in the discharge of their own duties, bring to you, INDRA and VAYU, a hero-bearing chariot, and present to you, two sovereigns, (sacrificial) food.

6. May those munificent princes who confer upon us prosperity by gifts of cattle, horses, treasure, gold, overcome, INDRA and VAYU, the entire existence (of their enemies) in contests with horses and with heroes.

7. We, VASISHTHAS, (bearing oblations) like horses (bearing burthens), soliciting food, desiring strength, invoke with praises INDRA and VAYU for (our) sure defence : do you ever cherish us with blessings.

VII. 6. 2.

91

The deities, *Rishi*, and metre as before.

1. Those venerable worshippers, who by promptly and frequently (adoring VAYU) with reverence were formerly free from reproach, have now illumined USHAS and the sun for sacrificing to VAYU and (the preservation of) embarrassed mankind.

2. Desiring (adoration), proceeding (in the sky), preservers of mankind, be not disposed, INDRA and VAYU, to do us harm : protect us through many months and years : our sincere praise, addressed to you both, solicits happiness and excellent wealth.

3. The white-complexioned VAYU, intelligent, glorious with the *Niyut* steeds, favours those men who are wel

fed, abounding in riches, for they with one mind stand everywhere, ready to (worship) him, and leaders of rites, they perform all the ceremonies, that are productive of excellent offspring.

4. As much as is your rapidity of body, as much as is your vigour, as much as the leaders (of rites) are illuminated by wisdom, (to such extent), drinkers of the pure (beverage) INDRA and VAYU, drink this our pure *Soma*, and sit down upon this sacred grass.

5. Harnessing the *Niyuts*, whom the devout (worshippers) desire, to your common car, come, INDRA and VAYU, hither: this the first (cup) of the sweet beverage is prepared for you; and then, delighted (by the draught), liberate us (from sin).

6. Come to our presence, INDRA and VAYU, with those munificent *Niyut* steeds, who, the desired of all, wait upon you both by hundreds and thousands: drink, leaders (of rites), of the sweet beverage placed near (the altar).

7. We, VASISHTHAS, (bearing oblations) like horses (bearing burthens), soliciting food, desiring strength, invoke with praises INDRA and VAYU for our sure defence: do you ever cherish us with blessings.

VII. 6. 3.

The deities, *Rishi*, and metre as before.

1. Drinker of the pure (*Soma*), VAYU, come to us as thy *Niyuts* are thousands: oh, thou who art desired of all, I offer thee, the exhilarating (sacrificial) food, of which thou, deity, hast the prior drinking.

2. The prompt effuser of the libation offers the *Soma* to INDRA and to VAYU to drink at the sacrifices, at which devout priests, according to their functions, bring to you two the first (portion) of the *Soma*.

3. With those *Niyut* steeds, with which thou repairest, VAYU, to the donor (of the libation), waiting in his hall to offer sacrifice, (come to us), and bestow upon us enjoyable riches, bestow male progeny, and wealth, comprehending cattle, and horses.

4. Overcoming our enemies in war by our warriors, may we be the slayers of foes, through the pious (worshippers) who are the exhilarators of INDRA and VAYU, the reciters of divine hymns, the destroyers of the adversary.

5. Come, VAYU, to our imperishable sacrifice, with hundreds and thousands of *Niyut* steeds, and be exhilarated at this ceremony: do you (gods) ever cherish us with blessings.

VII. 6. 4.

INDRA and AGNI are the deities: the *Rishi* and metre as before.

1. Slayers of enemies, INDRA and AGNI, be pleased to-day by this pious and newly recited praise: repeatedly do we invoke you both, who are worthy of invocation; you are the chief bestowers of food promptly upon him who solicits (it of you).

2. You two are desired of all, the demolishers of (hostile) strength, augmenting together, increasing in vigour, lords of the wealth of corn: do you grant us substantial invigorating food.

3. Those sage offerers of oblations, who, desiring your favour, celebrate the sacrifice with holy rites, hasten to worship you, like horses to battle, repeatedly invoking INDRA and AGNI.

4. The pious sage, desiring your favour, glorifies you with praises for the sake of formerly enjoyed riches, accompanied by celebrity: INDRA and AGNI, slayers of VRIIRA, bearers of the thunderbolt, exalt us with precious donations.

5. As two large, mutually defiant (armies), emulous in corporal vigour, may contend in war, so do you destroy, by the devout, those who are not devoted to the gods in sacrifice, and, by the man who presents libations, (him who does not offer).

6. Come with gracious minds, INDRA and AGNI, to this our *Soma* libation: ye are never regardless of us, therefore I propitiate you with constant (sacrificial) viands.

7. Kindled, AGNI, by this adoration, do thou recommend us to MITRA, VARUNA, and INDRA: whatever sin we may have committed, do thou expiate, and may ARYAMAN, ADITI (and MITRA) remove it (from us).

8. Diligently celebrating these rites, may we, AGNI (and INDRA), at once arrive at your food: let not INDRA, VISHNU, the MARUTS, abandon us; and do you (gods) ever cherish us with blessings.

VII. 6. 5. 94

The deities and *Rishi* as before; the metre of the twelfth verse is *Anushtubh*, of the rest *Gagatri*.

1. This chief praise, INDRA and AGNI, proceeds (copiously) from me your worshipper, like rain from a cloud.

2. Hear, INDRA and AGNI, the invocation of the worshipper; accept his adoration; recompense, lords, his pious acts.

3. Leaders of (rites), INDRA and AGNI, subject us not to wickedness, nor to calumny, nor to the reviler.

4. Desiring protection, we offer copious oblations and praise to INDRA and AGNI, and prayers with holy rites.

5. Many are the sages who propitiate (INDRA and AGNI) in this manner for (their) protection, mutually striving for the acquirement of food.

6. Eager to offer praise, bearing (sacrificial) food, desirous of wealth, we invoke you, INDRA and AGNI, with praises, in the celebration of holy acts.

7. Overcomers of (hostile) men, INDRA and AGNI, come with food (to be bestowed) upon us: let not the malevolent have power over us.

8. Let not the malice of any hostile mortal reach us; grant us, INDRA and AGNI, felicity.

9. We solicit you both for wealth, comprising cattle, gold and horses: may we obtain it of you, INDRA and AGNI.

10. When adoring leaders (of rites), invoke you two, lords of horses, on the *Soma* being offered, (come hither).

11. Utter destroyers of VRITRA, exhilarated (by the *Soma*), you who are worshipped with prayers and hymns and songs, (come hither).

12. Destroy with your fatal (weapons) the mortal who is malignant, ignorant, strong, rapacious: destroy him like a water jar, with your weapons.

VII. 6. 6. 95

The divinity is SARASWATI, and in the third stanza SARASWAT: the *Rishi* is VARISHTHA: the metre *Trishtubh*.

1. This SARASWATI, firm as a city made of iron, flows rapidly with all sustaining water, sweeping away in its might all other waters, as a charioteer (clears the road).

2. SARASWATI, chief and purest of rivers, flowing from the mountains to the ocean, understood the request of NAHUSA, and distributing riches among the many existing beings, milked for him butter and water.

3. The showerer SARASWAT, the friend of man, a showerer (of benefits), even whilst yet a child, (continually increases among his adorable wives (the rains): he bestows upon the affluent (worshippers) a vigorous son: he purifies their persons (to fit them) for the reception (of his bounties).

4. May the auspicious and gracious SARASWATI hear (our praises) at this sacrifice, approached as she is with reverence and with bended knees, and most liberal to her friends with the riches she possesses.

5. Presenting to thee, SARASWATI, these oblations with reverence (may we receive from thee affluence): be gratified by our praise; and may we, being retained in thy dearest felicity, ever recline upon thee, as on a sheltering tree.

6. AUSPICIOUS SARASWATI, for thee VASISHTHA has set open the two doors (the east and west) of sacrifice : white-complexioned (goddess), be magnified ; bestow food on him who glorifies thee : and do you (gods) ever cherish us with blessings.

VII. 6. 7.

The deity of three first verses is SARASWATI, of the rest SARASWAT : the *Richi* as before. The metre of the first verse is *Brihati* ; of the second, *Satobrihati* ; of the third, *Prashirapaniti* ; of the rest *Gayatri*.

1. Thou chauntest, VASISHTHA, a powerful hymn to her who is the most mighty of rivers : worship, VASISHTHA, with well-selected praises, SARASWATI, who is both in heaven and earth.

2. Beautiful SARASWATI, inasmuch as by thy might men obtain both kinds of food, do thou, our protectress, regard us ; do thou, the friend of the MARUTS, bestow riches upon those who are affluent (in oblations).

3. May the auspicious SARASWATI bestow auspicious fortune upon us : may the faultless-moving food-conferring (goddess) think of us ; glorified (as thou hast been) by JAMADAGNI, (be now) glorified by VASISHTHA.

4. Desiring wives, desiring sons, liberal of donations, we, approaching him, now worship SARASWAT.

5. With those thy waves, SARASWAT, which are sweet-tasted, the distributors of water, be our protector.

6. May we recline upon the protuberant breast of SARASWAT, which is visible to all, that we may possess progeny and food.

VII. 6. 8. 97.

The deity of the first verse is INDRA, of the third and ninth INDRA and BRAHMANASPATI, of the tenth INDRA and BRIHASPATI, of the rest BRIHASPATI. The *Rishi* as before: the metre is *Trishtubh*.

1. At the sacrifice in the dwellings of men upon earth, where the devout leaders of (rites) rejoice, where the libations to INDRA are poured out, there may he descend before (other gods) from heaven for his exhilaration: (may his) swift (horses approach).

2. Let us solicit, friends, divine protections, for BRIHASPATI accepts our (oblations): so may we be without offence towards that showerer (of benefits) who is our benefactor from afar, as a father (of a son).

3. I glorify with homage and with oblations that most excellent and beneficent BRAHMANASPATI: may my praise, worthy of the deity, attain to the mighty INDRA, who is the lord of the prayers offered by the devout.

4. May that best beloved BRIHASPATI, who is the desired of all, sit down in our hall of sacrifice: may he gratify our desire of riches and of male posterity, transporting us, (at present) embarrassed, uninjured beyond (the assaults of enemies).

5. May the first-born immortals (by his command) bestow upon us the food that is necessary for existence: let us invoke the unresisted BRIHASPATI, to whom pure praises are addressed, the adored of householders.

6. May his powerful brilliant horses, wearing a lustrous form like (that of) the sun, acting together, bring (hither)

that **BRIHASPATI**, in whom strength abides like that of a substantial mansion.

7. He verily is pure, borne by numerous conveyances, he is the purifier, armed with golden weapons, the object of desire, the enjoyer of heaven; he, **BRIHASPATI**, is well domiciled, of goodly aspect, a most bountiful giver of ample food to his friends.

8. The divine heaven and earth, the generatrices of the deity, have, by their might, given growth to **BRIHASPATI**; magnify, friends, the magnifiable, and may he render (the waters) easy to be crossed and forded for (the attainment of) food.

9. This praise has been offered as prayer to you both, **BRĀHMANASPATI** and **INDRA**, the wielder of the thunder-bolt; protect our ceremonies; hear our manifold praise; annihilate the assailing adversaries of your worshippers.

10. You two, **BRIHASPATI** and **INDRA**, are lords of both celestial and terrestrial treasure; grant riches to the worshipper who praises you; and do you (gods) ever cherish us with blessings.

VII. 6. 9.

Deity, **INDRA**, with **BRIHASPATI** in the last stanza; *Rishi* and metre as before.

1. Offer, priests, the shining effused *Soma* to him who is eminent (among) men; knowing better than the *Gaurn* where his distant drinking-place (is to be found), **INDRA** comes daily seeking for the offerer of the libation.

2. The pleasant beverage that thou, **INDRA**, hast quaffed in former days, thou still desirest to drink of

daily : gratified in heart and mind, and wishing (our good), drink, INDRA, the *Soma*, that is placed before (thee).

3. As soon as born, INDRA, thou hast drunk the *Soma* for thine invigoration : thy mother (ADITI) proclaimed thy greatness ; hence thou hast filled the vast firmament, INDRA, thou hast gained in battle treasure for the gods.

4. When thou enablest us to encounter mighty and arrogant (enemies), we are competent to overcome the malignants by our (unarmed) hands alone ; and when thou, INDRA, surrounded by thy attendant (MARUTS), fightest against them, we shall triumph, aided by thee, (in) that glorious war.

5. I proclaim the ancient exploits of INDRA, the recent deeds that MAGHAVAN has achieved : when indeed he had overcome the undivine illusion, thenceforth the *Soma* became his exclusive (beverage).

6. Thine is all this animal world around thee, which thou illumest with the light of the sun : thou, INDRA, art the one lord of cattle, thence may we possess wealth bestowed by thee.

7. You two, BRIHASPATI and INDRA, are lords of both celestial and terrestrial treasure : grant riches to the worshipper who praises you : and do you (gods) ever cherish us with blessings.

VII. 6. 10.

The deities of the fourth, fifth, and sixth verses are INDRA and VISHNU, the latter alone is the deity of the rest : *Rishi* and *metre* as before.

1. Expanding with a body beyond all measure, VISHNU, men comprehend not thy magnitude : we know these

thy two worlds (computing) from the earth, but thou, divine VISHNU, art cognisant of the highest.

2. No being that is or that has been born, divine VISHNU, has attained the utmost limit of thy magnitude, by which thou hast upheld the vast and beautiful heaven, and sustained the eastern horizon of the earth.

3. Heaven and earth, abounding with food, abounding with cattle, yielding abundant fodder, you are disposed to be liberal to the man (who praises you): thou, VISHNU, hast upheld these two, heaven and earth, and hast secured the earth around with mountains.

4. You two, INDRA and VISHNU, have made the spacious world for the sake of sacrifice, generating the sun, the dawn, AGNI: you leaders (of rites) have baffled the devices of the slave VRISHASHIPRA in the conflicts of hosts.

5. INDRA and VISHNU, you have demolished the ninety-nine strong cities of SHAMBARA: you have slain at once, without resistance, the hundred thousand heroes of the *Asura* VARCHIN.

6. This ample laudation is magnifying you two, who are mighty, wide-striding, endowed with strength: to you two, VISHNU and INDRA, I offer praise at sacrifices; grant us food (won) in battles.

7. I offer, VISHNU, the oblation placed before thee with the exclamation *Vashat*: be pleased, SHIVIVISHTA, with my offering: may my laudatory hymns magnify thee; and do you (gods) ever cherish us with blessings.

VII. 6. 11. 100

The deity is VISHNU : the *Rishi* and metre as before.

1. The mortal desirous of wealth quickly obtains it who presents (offerings) to the widely-renowned VISHNU, who worships him with entirely devoted mind, who adores so great a benefactor of mankind.

2. VISHNU, granter of desires, shew to us that favourable disposition which is benevolent to all, unmixed (with exception), so that there may be to us the attainment of easily-acquired, ample, steed-comprising, all-delighting riches.

3. This deity, by his great power, traversed with three (steps) the many-lustrous earth ; may VISHNU, the most powerful of the powerful, rule over us, for illustrious is the name of the mighty one.

4. This VISHNU traversed the earth for a dwelling which he was desirous of giving to his eulogist ; firm are the people who are his praisers ; he who is the engenderer of good has made a spacious dwelling (for his worshippers).

5. Resplendent VISHNU, I, the master of the offering, knowing the objects that are to be known, glorify to-day thy name : I, who am feeble, praise thee who art powerful, dwelling in a remote region of this world.

6. What is to be proclaimed, VISHNU, of thee, when thou sayest, I am *Shipivishṭa* ? Conceal not from us thy real form, although thou hast engaged under a different form in battle.

7. I offer, VISHNU, the oblation placed before thee with the exclamation *Vashat* ; be pleased, *Shipivishṭa*, with

my offering: may my laudatory hymns magnify thee; and do you (gods) ever cherish us with blessings.

VII. 6. 12.

The deity is PARJANYA, the *Rishi* VANISHTHA OF KUNARA, the son of Agni: the metre is *Tristubh*.

1. Recite the three sacred texts, preceded by light, which milk the water-yielding udder; for he, the showerer, (thereby) becoming quickly manifest, loudly roars, engendering the (lightning) infant, the embryo of the plants.

2. May he who is the augmenter of plants, the increaser of the waters, who rules divine over the whole earth, bestow upon us a three-storied dwelling and felicity: may he grant us the desired light (of the sun) at the three (bright) seasons.

3. One form of PARJANYA is like a barren cow, the other produces offspring, he takes whichever form he pleases: the mother receives the milk from the father, thence the father, thence the son is nourished.

4. In whom all beings exist; the three worlds abide: from whom the waters flow in three directions (east, west, and south): the three water-shedding masses of clouds (east, west, and north,) pour the waters round the mighty (PARJANYA).

5. This praise is addressed to the self-irradiating PARJANYA: may it be placed in his heart; may he be gratified by it; may the joy-diffusing rains be ours; may the plants cherished by the deity be fruitful.

6. May he, the bull, be the impreguator of the perpetual plants, for in him is the vitality of both the fixed and moveable (world): may the rain sent by him preserve me for a hundred years: and do you (gods) ever cherish us with blessings.

VII. 6. 13. 102

The deity and *Rishi* as before; the metre is *Gayatri*, the hymn constitutes a *Trichu*.

1. Sing aloud to the son of heaven, PARJANYA, the sender of rain: may he be pleased (to grant) us food.

2. He who is the cause of the impregnation of plants, of cows, of mares, of women.

3. Offer verily to him by the mouth (of the gods, AGNI) the most savoury oblation, so that he may yield us food unfailingly.

VII. 6. 14. 103

The deities are frogs; the *Rishi* is VARISHTHA: the metre *Trish-tubh*, except in the first verse, in which it is *Anushtubh*.

1. The frogs, like Brahmans, observant of their vows, practising penance throughout the year, utter aloud praises agreeable to PARJANYA.

2. When the waters of the sky fall upon (the troop of frogs) sleeping in the (exhausted) lake like a dry water-skin; then rises together the croaking of the frogs, like the bellowing of cows when joined by their calves.

3. When the rainy season has arrived, and (PARJANYA) has sent the rain upon them, thirsty and longing (for its coming), then one frog meets another croaking (his

congratulations) as a child (calls to) its father with inarticulate ejaculations.

4. One of these two congratulates the other as they are both delighting in the forthcoming of rain; the speckled frog, leaping up repeatedly when moistened (by the shower), joins greetings with the green one.

5. When one of you imitates the croaking of another as a learner (imitates) his teacher, when, loud crying, you converse (leaping) upon the waters, then the entire body is as it were developed.

6. One frog has the bellowing of a cow, another the bleating of a goat; one of them is speckled, one is green: designated by a common appellation, they are of various colours, and, croaking, shew themselves in numerous places.

7. Like Brahmans at the *Soma* libation, at the *Atiratra* sacrifice, you are now croaking around the replenished lake (throughout the night), for on that day of the year you frogs are everywhere about, when it is the day of the setting in of the rains.

8. They utter a loud cry, like Brahmans when bearing the *Soma* libation, and reciting the perennial prayer: like ministrant priests with the *gharma* offering, they hid (in the hot weather) perspiring (in their holes), but now some of them appear.

9. These leaders of rites observe the institutes of the gods, and disregard not the (appropriate) season of the twelvemonth; as the year revolves, and the rains return, then, scorched and heated, they obtain freedom (from their hiding-places).

10. May the cow-toned, the goat-toned, the speckled, the green (frog, severally) grant us riches ! May the frogs in the fertilizing (season of the rain), bestowing upon us hundreds of cows, prolong (our) lives !

VII. 6. 15. 104

The deities of most of the verses are INDRA and SOMA, sometimes singly, sometimes together ; the deities of the 11th verse are the DEVAS ; those of the 17th and 18th respectively the Soma stones and the winds ; and that of the 19th and 14th is AGNI : of the first half of the 23rd verse the deity is the personified prayer : of the second half, the earth and firmament. VASISTHA is the *Rishi*. The metre varies between *Jugati* and *Trištubh* ; that of the last stanza is *Anuštubh*.

1. INDRA and SOMA, afflict, destroy the *Rakshasas* ; showerers (of benefits) cast down those who delight in darkness ; put to flight the stupid (spirits) ; consume, slay, drive away, utterly exterminate the cannibals.

2. INDRA and SOMA, fall upon the destructive (*Rakshasa*) and the performer of unprofitable acts, so that, consumed (by your wrath), he may perish like the offering cast into the fire : retain implacable hatred to the hater of Brahmans, the cannibal, the hideous, the vile (*Rakshasa*).

3. INDRA and SOMA, chastise the malignant (*Rakshasas*), having plunged them in surrounding and inextricable darkness, so that not one of them may again issue from it : so may your wrathful might be triumphant over them.

4. INDRA and SOMA, display from heaven your fatal (weapon), the extirpator from earth of the malignant (*Rakshasas*) : put forth from the clouds the consuming (thunderbolt), wherewith you slay the increasing *Rakshas* race.

5. INDRA and SOMA, scatter around (your weapons) from the sky, pierce their sides with fiery scorching adamantine (weapons), so that they may depart without a sound.

6. May this praise invest you, INDRA and SOMA, who are mighty, on every side, as a girth (encompasses) a horse,—that praise which I offer to you both with pure devotion : do you, like two kings, accept this my homage.

7. Come with rapid steeds, slay the oppressive mischievous *Rakshasas* : let there be no happiness, INDRA and SOMA, to the malignant, who harasses us with his oppression.

8. May he who with false calumnies maligns me behaving with a pure heart, may such a speaker of falsehood, INDRA, cease to be, like water held in the hand.

9. May *Soma* give to the serpent, or toss upon the lap of NIRRI, those who with designing (accusations) persecute me, a speaker of sincerity, and those who by spiteful (calumnies) vilify all that is good in me.

10. May he, AGNI, who strives to destroy the essence of our food, of our horses, of our cattle, of our bodies—the adversary, the thief, the robber—go to destruction, and be deprived both of person and of progeny.

11. May he be deprived of bodily (existence) and of posterity ; may he be cast down below all the three worlds ; may his reputation, Gods, be blighted who seeks our destruction by day or by night.

12. To the understanding man there is perfect discrimination, the words of truth and falsehood are mutually

at variance; of these two, SOMA verily cherishes that which is true and right: he destroys the false.

13. SOMA instigates not the wicked; he instigates not the strong man dealing in falsehood: he destroys the *Rakshasa*, he destroys the speaker of untruth; and both remain in the bondage of INDRA.

14. If I am one following false gods, if I approach the gods in vain, then AGNI (punish me). If (we be not such, then) why, JATAVEDAS, art thou angry with us? let the utterers of falsehood incur thy chastisement.

15. May I this day die if I am a spirit of ill, or if I have ever injured the life of any man: mayest thou be deprived (*Rakshasa*) of thy ten sons, who hast falsely called me by such an appellation.

16. May INDRA slay with his mighty weapon him who calls me the *Yatudhana*, which I am not,—the *Rakshasa*, who says (of himself), I am pure: may he, the vilest of all beings, perish.

17. May the cruel female fiend who, throwing off the concealment of her person, wanders about at night like an owl, fall headlong down into the unbounded caverns: may the stones that grind the *Soma* destroy the *Rakshasas* by their noise.

18. Stay, MARUTS, amongst the people, desirous (of protecting them); seize the *Rakshasas*, grind them to pieces: whether they fly about like birds by night, or whether they have offered obstruction to the sacred sacrifice.

19. Hurl, INDRA, thy thunderbolt from heaven; sanctify, MAGHAVAN, (the worshipper) sharpened by the

Soma beverage : slay with the thunderbolt the *Rakshasas*, on the east, on the west, on the south, on the north.

20. They advance, accompanied by dogs : desirous to destroy him, they assail the indomitable INDRA : SHAKRA whets his thunderbolt for the miscreants ; quickly let him hurl the bolt upon the fiends.

21. INDRA has ever been the discomfiter of the evil spirits coming to obstruct (the rites of) the offerers of oblations : SHAKRA advances, crushing the present *Rakshasas*, as a hatchet cuts down (the trees of) a forest, as (a mallet smashes) the earthen vessels.

22. Destroy the evil spirit, whether in the form of an owl, or of an owlet, of a dog, or of a duck, of a hawk, or of a vulture ; slay the *Rakshasas*, INDRA, (with the thunderbolt) as with a stone.

23. Let not the *Rakshasas* do us harm : let the dawn drive away the pairs of evil spirits, exclaiming, "What now is this ?" May the earth protect us from terrestrial, the firmament protect us from celestial, wickedness.

24. Slay, INDRA, the *Yatudhana*, whether in the form of a man, or of a woman doing mischief by her deceptions : may these who sport in murder perish decapitated ; let them not behold the rising sun.

25. SOMA, do thou and INDRA severally watch (the *Rakshasas*), be wary, be vigilant ; hurl the thunderbolt at the malignant *Rakshasas*.

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NOTES ON VOLUME IV.



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PAGE 1.

1. *Tuam hi Agne prathamā manota* : the last word is interpreted *devanam mano yatrotam, sambaddham*, where, or on whom, the mind of the gods is attached ; or, as more fully explained in the scholia on the *Āitareya Brahmana*, on this and other texts which occur, II. 10. 1. : *devanam mananstotani dridhupravishitani yasyam devatayam sa manota*, the divinity on whom the minds of the gods are fastened, that is, firmly concentrated, he is called *Manota*.

PAGE 2.

4. THEY REPEAT THOSE THY NAMES WHICH, ETC.—*Namāni chid dadhire yajniyāni*, that is, such appellations as *Jatavedas, Vaishvanara*, and the like ; or *namāni*, it is said, may mean hymns, the materials or means of adoration, *stotranāṁ namanasadhanāni*.

5. WHOM THOU BESTOWEST UPON MEN.—*Jananam* may also mean, for the gift of men, that is, of male posterity.

8. THE LORD OF MEN.—*Vishpatim vizham shashvatimam* : the epithet is explained *nityatvam ritviggyojamanalakshanam*, constant, characterizing priests and their employers, implying, perhaps, their regular and perpetual observance of religious institutes.

PAGE 3.

2. THE SUN.....PROCEEDS TO THEE.—The sun, it is said, at the evening enters into fire, whence it is that the latter

is visible throughout the night : the term for sun, in the text, is *vajin*, he who goes swiftly, and it is an appellative also of fire and wind, as by another text, *agnirvayuh suryas te vai vajinah*, fire, wind, the sun, they verily are *vajina*.

PAGE 4.

4. *Sama-Veda*, I. 365, but the reading of the first line is a little different.

6. **SHINEST WITH RADIANCE, ETC.**—*Dyuta tvam kripa rochase*, thou shinest with light by praise ; *kripa* is of rather doubtful import : it occurs subsequently in the unmistakeable sense of *diptya*, with lustre, as if the word was properly in the nominative *krip* ; *Sayana* here explains it by *stutya*, by praise, metaphorically, or literally, by that which is able to compel the presence of a deity, *abhimukhikarana-samarthyā* : it occurs in a passage quoted in the *Nirukta*, 6. 8, where it has apparently the sense of praise ; but there is no explanation beyond its derivation from *krip*, to be able or capable : *Mahidhara*, *Yajukh*, 17. 10, explains *kripa*, *samarthyeva*, *diptya* va, by ability, power, or by lustre.

7. **VENERATED LIKE AN ELDER IN A CITY.**—*Ranvoh puriva juyah, sumur na trayayayyah* : the first part is interpreted *anguryam vridhho hitopadeshta raja iva ramaniyah*, to be had recourse to as to an old *Raja* giving good counsel in a city : the second half, *putra iva palaniyah*, to be cherished like a son ; or *trayayayya* may be explained, endowed with three merits, learning, penance, devotion ; or one having had three births, the natural investiture with the sacred string, and initiation or preparation for sacred rites, *diksha*.

8. **THOU ART FOOD AND DWELLING.**—*Swadhu gayah* are rendered *annam griham cha* : there is no verb, but the Scholiast supplies *bhavasi*, thou art.

PAGE 5.

11. MAY WE OVERCOME THOSE (SINS).—The text has *to tarema*, may we cross over those, which *Sayana* interprets *jānuantarakṛitāni papavī*.

1. BY THY SHIELD.—*Tyājasa*, which is explained, *tyājanasādhanena ayudhena*, by a weapon which is the instrument of causing abandonment or escape.

3. SPREAD ON EVERY SIDE AS IF THEY WERE, ETC.—*Heshasvatah shurudho na ayam uktoh kṛtrachid ranvāh*, is not very intelligible: according to *Sayana*, *shurudhah* means obstructor, or removers of sorrow, i.e., cows, *śhokasya rodhagūtriv gūh*; *aktu*, night, he considers put for night-walkers, *Rakshasas rakshasadeh svabhūtu dadati*, she, night, gives them their properties, is understood; *ranvāh* is an epithet of *ayam*, this, *Agnī*, *ramanīya*, agreeable, beautiful.

PAGE 6.

4. LIKE A GOLDSMITH WHO FUSES (METAL).—*Dravir na dravayati daru dhakshat*, is, literally, as a melter causes to melt, he burns the timber; or, as *Sayana* explains it, *yathā svarnakarah svaraudikam dravayati tathagnir vanam bhasmasat karoti*, as a goldsmith fuses gold and the rest, so *Agnī* reduces the wood to ashes: perhaps something more than simple fusion of metals is implied: the alchemical calcining or permutation of them would be more analogous to the burning of timber, or its reduction to ashes.

5. THE EDGE OF HIS IRON (WEAPONS).—*Agaso na dharmā*: *ayas* has here the force of the Latin *ferrum*.

7. FILLS THE WELL-WEDDED EARTH AND HEAVEN WITH WEALTH.—*A rodasi varuna supatni, shobhanapatike dyava prithivyau dhanena parayati* is the amplification of the comment, he fills with wealth heaven and earth, both having

a brilliant husband or lord : who that is, is not specified, unless it be *Agni* or *Indra*.

8. AS THE WIDE-SHINING SUN.—*Ribhur-na* is explained *urw bhasmana surya iva*.

PAGE 7.

3. OF THE DISPERSED (EVIL BEINGS).—*Ashnasya chid* : from *ash* to pervade, *vyaṣṇanashīlasya*, of the pervader, that is, according to *Sayana*, *Rakshasadeh*, of the *Rakshasas*, and the like, it may possibly be intended for a proper name.

7. WITH SACRED PRAISES.—*Arkashokaiḥ, prashasyair diptikaravaiḥ stotraiḥ*, with excellent illustrating praises, or it may be an epithet of *Agni* with *yukta* understood, endowed with, or possessed of, excellent radiance ; *prashasyair diptibhir yuktam agnim* : *Mahidhara, Yajur-Veda*, 33. 13, explains it *arkavat shuchante*, which shine like the sun ; and hence *arkashokaiḥ* means, he says, *mantraiḥ*, with prayers.

PAGE 8.

2. THE ADORABLE DEITIES.—*Yajniyasah, yajnarkah*, entitled to sacrifices, an appellative ordinarily applied to the *devas* ; but here the Scholiast would render it *yajamanah*, the sacrificers, a sense obviously incompatible with what follows.

PAGE 9.

7. *Yajur-Veda*, 18. 74.

4. SHEAR THE EARTH.—*Ksham vapanti, mundayanti*, lit. shave the earth, the plants of which constitute the hair : see vol. I. p. 101, verse 4.

PAGE 10.

MOUNTING ABOVE THE HIGHLANDS, ETC.—*Yatayamano adhi sinu prishnuch, bhumer-upari parvatagradikam prati*

svakiyam agram vyaparayin, displaying its own point or flame upon the summit, and the like, of the mountains upon the earth: volcanic eruptions may be possibly alluded to.

7. In the first half of the stanza the word *chitra*, wonderful, in the second, *chandra*, delightful, are alliteratively repeated, as *chitra chitram chitayantam asme chitrakshatra chitratamam*, and *chundram rayim chandra chandrabhîh*, etc.

1. *Sama-Veda*, I. 67. II. 490: *Yajur-Veda*, 7. 24: *Mahidhara's* explanation is to the same effect as *Sayana's*, only more full.

THE GODS.—*Deva* may also be applied to the priests who generate *Agni* by attrition: *Vaishvanara* is variously explained, but it most usually implies, what or who belongs to, or is beneficial to, all (*vishva*) men (*narah*).

2. *Sama-Veda*, II. 492.

THE BOND OF SACRIFICES.—*Nabhim yajnanam*: *nabhi* is here explained *nabhanam*, *bandhakam*, the connecting link or binding of different religious rites.

PAGE 11.

5. WHEN BORN ON THE LAP OF THY PARENTS.—That is, according to the Scholiast, in the *antariksha*, or firmament.

6. ALL THE REGIONS ARE OVERSPREAD, ETC.—This idea has occurred before: the smoke that rises from sacrificial fires becomes clouds in the atmosphere, whence rain falls and rivers are filled.

PAGE 13.

2. The first half of the stanza reads *naham tantum na vijanamy-utum, na yam veyanti samare atamanah*, and implies, according to those who know tradition, *sampradayavidah*, says *Sayana*, a figurative allusion to the mysteries of sacrifice: the threads of the warp, *tantu*, are the metres of the Vedas.

those of the wool, *ohi*, the liturgic prayers and ceremonial, the combination of which two is the cloth, or sacrifice: the *atnavidah*, or, *Vedantia*, understand it, as alluding to the mysteries of creation, the threads of the warp being the subtle elements, those of the wool the gross, and their combination the universe: either interpretation is sufficiently intelligible, but the former harmonizes best with the character of the Veda: it is less easy to give intelligibility to the second half, *kasya srit putra iha vaktvani, paro vadati avarena pitra*, and the Scholiast does not materially help us: of whom (may) the son (say) in this world the words that are to be said, (which) the subsequent (may say) by the father being after or below, is, with a little assistance, the literal translation: *Sayana* explains *putra* by *manushya*, a man, *vaktvani* by *vaktavyani*, *para* by *parastat*, or *anushwin loka vartamano yah suryah*, the sun who is abiding in the other or future world, he being instructed, *anushistah san*, by the father abiding below, or in this world, *pitra avastat asmin loka vartamaneu*, that is, by *Agni Vaishvanara*, *vaishvanara agnina*, as it is elsewhere said, *vaishvanarasya putro asau parastad-divi yah ahitah*, he is the son of *Vaishvanara*, who is stationed above, or in heaven: all that may be intended is, that no human being can explain the mysteries of sacrifice, although the sun may be able to do so, having been instructed in them by *Agni*, his parent or source, the sun being no more than the *Agni* of heaven: as regards the mysteries of creation, *Sayana* explains the passage, no man, however taught by a father born after creation, can rightly know any thing previous to his birth, either in this world or the next.

3. CONTEMPLATING THE WORLD UNDER A DIFFERENT MANIFESTATION,—Or as the sun, whilst upon earth *Agni* or *Vaishvanara* is manifest as fire.

5. A STEADY LIGHT, ETC.—According to the *Vedānti* view of the text, the light is *Brahma*, seated spontaneously in the heart as the means of true knowledge, to which all the senses, together with the mind and consciousness, refer, as to the one cause of creation, or *Paramatma*, supreme spirit.

PAGE 16.

1. OF THE INSTITUTOR OF THE RITE.—*Todasya*, from *tud*, to torment or distress, he who is distressed by ascetic devotion, *tapasa pīdyate*, that is, the *yajamana*.

3. LIKE THE SUN.—*Todo adhvān na* : here *toda* is said to signify the sun as the *sarvasya preraṇa*, the urger, impeller, or animator of all.

PAGE 17.

LIKE THE INNOXIOUS WIND.—*Adrogḥo na* may also mean, according to *Sāyana*, as of one not liable to be oppressed or harmed, *adrogdhavya*, or it may imply the vital air, the non-injurer, the sustainer of all, *prāṇarūpeṇa sarveṣāṃ adrogdha*, that is, the wind, *vāyuh*.

4. FROM ONE SOLICITING A FAVOUR.—*Etari na* : *etari* is explained *gantari*, a goer : *yuchamāṇe puruṣe vidyamanāni stotrāṇi yathā atyantam sukhakarāṇi*, like praises which being present in a man soliciting, going, or applying to another, are the yielders of very great pleasure.

2. WHO ART ADORABLE.—*Twam Bhago na* might be rendered, thou like *Bhaga* ; but the Scholiast makes the first an adjective, *bhaganiya*, to be worshipped or propitiated, and considers *na* as *vas*, us.

PAGE 18.

3. CONSENTIENT WITH THE GRANDSON OF THE WATERS.—*Sajoṣha naptrapam*, the grandson of the waters is said here

to mean the lightning, *vidyutagnina sangatas tiam*, thou associated with the lightning-fire.

PAGE 19.

6. This is the same passage as occurs in *Sukta III. V. 11*, see p. 5.

PAGE 20.

2. **VITAHAVYA**.—If applied to *Bharadvaja* this will be an appellative, he by whom oblations are offered.

3. **TO VITAHAVYA, THE OFFERER OF THE OBLATION**.—*Vitahavyaya bhavadvaja*, either of these may be taken as the name or the epithet; to *Vitahavya*, the bearer, *bharat*, of the oblation, *vaja*, or to *Bharadvaja*, by whom is offered, *vita*, the oblation, *havya*.

5. **IN DEFENCE OF ETASHA**.—See vol. I p. 93, verse 15: *Mahidhara, Yajush. 17. 10*, explains *etasha* by its other meaning, a horse, but his interpretation of the passage is not very distinct.

PAGE 21.

9. This and the two preceding stanzas occur in the *Samu-Veda, II. 917—919*.

11. **WHO EFFECTS THE ACCOMPLISHMENTS OF THE SACRIFICE**.—*Yajnasya va nishitum va uditum va*: the first is explained by *Sayana, sanskarn*, perfection, accomplishment, the second, *udgamanam*, going up or over, perhaps, finishing: the relation of either to *yajna* is questionable, as they are both separated from it by the disjunctive, *va*, or.

PAGE 22.

15. See the last verse of the preceding *Sukta*.

16. **LINED WITH WOOL, ETC.**—*Urnavantam, kutayinam ghritavantam*: the stanza is quoted in the *Aitareya Brahmana*,

with a partial explanation, which is amplified by *Sayana* : the altar is built up like the nest of a bird, *kulaya*, with circles, *paridhayaḥ*, of the wood of the *kṣaya* or *devadaru*, in which, *avisambandah romavishesah*, sheep's wool; and fragrant resins, the materials of incense (*guggulu dhupasadhanam*), are placed, *etc uttaravedyam sthapitah sambharah*, these appurtenances are placed in the northern altar.

OF THE PRESENTER OF THE ORLATION.—*Savitre yajamanaya*, according to *Sayana*, should be in the genitive case, *shashtyathe chaturthyasha* ; but in his comment on the *Brahmana* he explains the terms *anushthatre yajamanaya tadupakarartham*, for the sake of the benefit of the sacrificing institutor of the ceremony.

17. WANDERING DEVIOUSLY, BUT NOT BEWILDERED.—*Ankuyantam amuram* : the first refers, according to the Scholiast, to the legend of *Agni's* attempting at first to run away from the gods, *devabhyaḥ palayamanam*.

19. WITH ALL THAT IS ESSENTIAL.—*Asthuri* for *asthurini garkapatyani santuisthuri* is properly a one-horse car or waggon which brings either the *Soma* plant or fuel : with the negative prefix *asthuri* it implies a non-one-horse cart, that is, a cart with a full team, and, metonymically, its contents, or a full supply of what is wanted for a perfect sacrifice, such as children, cattle, riches, *asthurini putra-pashu-dhanadibhiḥ sampurnani*.

PAGE 23.

1. *Sama-Veda*, i. 2. II. 824.

2. *Ibid.*, II. 825.

3. ROAD AND PATHS.—*Adhvinaḥ pathashcha* are explained severally *mahamargan*, great roads, *kshudra margashcha*, little roads or paths : that is, according to *Sayana*,

put the sacrificer into the right way when he is going wrong in the ceremonial or sacrifice.

1. BHARATA.—*Sayana* considers *Bharata* here to be the *Raja*, the son of *Dushyanta*.

IN THY TWO-FOLD CAPACITY.—In the character of bestowing what is wished for, and removing what is undesired, is twofold; *idha praptyanishthaparihararupenugni decidha*.

PAGE 24.

10. *Sama-Veda*, I. 1, II. 10: the stanza is twice translated by Mr. Colebrooke in his "Essays on the Religious Ceremonies of the Brahmans". Asiatic Researches, vol. V., p. 364; vol. VII., p. 372.

11. *Sama-Veda*, II. 11, *Yajur-Veda*, 3. 3.

12. *Sama-Veda*, II. 12: *svira* or *svirya* always implies having male descendants, *bonis viros habens*, or *honorum virorum possessio*.

13. *Twam pushkarad-adhi atharvo niramanthata, murdhan vishvasya vaghatah*: the verse occurs in the *Sama-Veda*, I. 9, and the *Yajush*, II. 32: according to *Sayana*, *pushkarad-adhi* means *pushkaraporne*, or the lotus-leaf, as by the text *pushkara-porne Prajāpatiḥ bhūmim aprathayat*, upon the lotus-leaf *Prajāpati* made manifest the earth, which probably suggested one of the accounts of the creation in *Manu* I; hence, as it supported the earth it may be termed the head, *murdhan*, or the bearer, *vaghata* for *vahaka*, of all things: *Mahidhara* cites a text to show that *atharvan* means *prana*, vital air or life, and *pushkara*, water, and explains the passage, the vital air extracted fire or animal heat from the water, *prano udakasakashad-agnim visheshena mathitavan*: to *vaghata* he assigns the usual import of *ritvij*, ministrant priest, and explains the last sentence, all the priests churned thee out

of the head or top of the wood of attrition: he gives also another explanation, which agrees with that of *Sayana*.

16. OTHER PRAISES IN THIS MANNER.—*Itthata girah ittha, anena prakarena*, thus, in this manner: *itara*, other may mean also, according to *Sayana*, offered by others, or by the *Asuras*, *asurash krita*: in his commentary on the *Āitareya Brahmana*, where the verse is cited, 3. 49, he understands it differently, or, other than those offered to the gods, or adverse to the gods, propitiatory of the *Asuras*, *asurebhyah hitah devavakyaditara devavirodhinga ityarthah*.

18. DISTRESSING TO THE EYE.—The text has *nashipurtam akshipadbhurat*: *akshi-pat*, *okshno patakam vinashakam*, the offender or destroyer of the eye: the verse occurs *Sama-Veda*, I. 7, II. 57, and *Yajur-Veda*, 26. 13. the preceding verse also occurs in the former II. 56.

PAGE 26.

30. ENUNCIATOR OF PRAYER.—*Brahmanaskave* is explained *mantrasya shabdasyata*, oh sounder or articulator of prayer: for *Agni*, it is said, generates articulate sound, and the *Smṛiti* is cited as authority: *manah kagagnim ahanti, an prerayati manutam, marutas-tu urasi charan, mandram janayati mantram*, mind excites the fire of the body, that excites the collective vital airs, and they, passing into the breast, engender agreeable, articulate sound.

34. *Sama-Veda*, I. 4, II. 746; *Yajur-Veda*, 33. 9: *Mahidhara* interprets the first part somewhat differently, *Agni* entirely destroys all by manifold worship.

35. THE CHERISHER OF THE PATERNAL HEAVEN.—*Garbhe matuh, pitushpita*: here, as before, the mother of *Agni* is the earth, the father is heaven: *Agni* is said to be the father or fosterer of his parent heaven, by transmitting to it

the flame and smoke of burnt-offerings: also *Sama-Veda*, II. 747.

36. *Sama-Veda*, II. 748.

37. *Ibid.* II. 1055.

38. *Sama-Veda*, II. 1056.

39. The Scholiast here identifies *Agni* with *Rudra* as the destroyer of the cities of Tripura: the identification is authorized by the Vaidik text, *Rudro ca esho yad Agnih*, also *Saman*, II. 1057.

PAGE 27.

42. This and the preceding verse are to be recited, it is said, when the fire that has been produced by attrition is applied to kindle the *ahavaniya*, or fire of burnt-offerings: they are both quoted in the *Āitareya Brahmana*, I. 16, and with *Sayana's* gloss to this effect, but some of the terms are differently explained and applied: thus, *Agni* is to be considered as the guest, not of the sacrificer, but of the *ahavaniya* fire, and *jatavedasi* is also applied to the latter, as knowing the birth of the churned fire, to whom it is a giver of delight, *shyona*, *sukhakara*, by giving him a welcome reception.

43. TO THE SACRIFICE.—*Manyate*, synonymous with *yajmaya*, as *manyur*, *yagah*; *Mahidhara*, *Yajush*, 13. 36, gives the same interpretation: it occurs also *Sama-Veda*, I. 25.

47. MAY THE VIGOROUS BULLS AND THE COWS, ETC.—*Te te bhavantu ukshana rishabhaso vasho uta*, may these vigorous bulls or the cows be for thee: the Scholiast intimates their being offered to *Agni* as victims, *rishabhavasharupena parinatam san twidbhakshanaya* (*havir*) *bhavatu*, let the oblation, matured in the form of bulls or cows, be for thy food.

PAGE 29.

7. THE OLD AND MIGHTY PARENTS OF SACRIFICE.—*Pratne matara yahve ritasya*, which may be also rendered, according to *Sayana*, the ancient parents, the offspring of *Brahma*: *ritasya, brahmano, yahve putryau, yahu* being a synonyme of *Apatya, Nighantu*, 3. 2.

8. THE MARUTS SUPPORTED INDRA IN THE CONFLICT.—According to the legend the gods ran away, the *Maruts* alone stood by *Indra*.

11. DRESS FOR THREE A HUNDRED BUFFALOES.—*Pachat ahatam mahishkan tubhyam*, may he cook for thee a hundred male animals: *pum-pashun pachet* is the explanation: there is no nominative except *Pushan*, which is in the following hemistich, and which is followed by *Vishnu* without a copulative.

THREE STREAMS.—*Trini suranai* mean, according to the Scholiast, three cups or vessels called *Ahatanis*, holding the *Soma* which has been purified or filtered into the pitcher, the *dronakalasha*.

PAGE 30.

14. FOR FOOD, SUSTENANCE, NOURISHMENT, WEALTH.—*Vajaya, shravase, ishe cha raye*: the three first are synonyms, meaning food.

3. Not beholding *Indra*, the Scholiast says, the *Rishi* begins to question his attributes and power: in the succeeding verse he expresses his belief in their existence.

PAGE 31.

8. All these have been mentioned before, see vols. I and II.

PAGE 32.

11. BY VERY POWERFUL CONVEYANCES.—*Pathibhis-turi arjebhih* : *Sayana* renders the first by *cahaih*, vehicles, or sometimes horses, so considered : the epithet he translates *bahubalaih*, very strong or powerful.

13. TURVAYANA.—The same as *Dicodas*, to whom *Indra* gave the spoils of *Shambara*.

14. WHEN PROPITIATED, THOU HAST GIVEN WEALTH, ETC.—*Yatra suriso badhitaya dive janaya tanve grinanah karah* is explained *gasmim kale piditaya stotre janaya, tat-tanayaya cha dhanam stuyamano adadah*, as translated in the text ; but *Sayana* admits another rendering, which he makes, when being praised, thou hast given ease to the celestial people through the relief, *tanve, shobhayai*, caused by the demolition of *Ahi*.

1. *Yajur-Veda*, 7, 39 : *Mahidhara's* explanation is to the same purport, although he renders some of the epithets rather differently.

PAGE 35.

I. GRANT US A SON.—The text has no substantive, but the epithets evidently allude to some one individual, or, as *Sayana* understands them, to a son, *putram*, who is metaphorically the riches of a family, and its defence against enemies, *putrarupam dhanam, yayis yo shayasa shatram akramet*.

2. GIVEN BY THE GODS.—*Devabhih*, *Sayana* renders by *stotribhih*, observing, *stotraih stuyamana devato balavati*, a deity becomes strong, being praised with praises.

THE HOSTILE AHI.—*Ahim vritram* may be also rendered the destroyer, *hantaram, Vritra*.

1. FROM THE SAGE THY WORSHIPPER.—*Dashanaye-layage*; the Scholiast asserts that the dative is put for the ablative, and that the terms are equivalent to *bahu-kavishkat-madhavinibh*, from the wise man offering many oblations, that is, *trivatsahayakutsat*, from *kutsa*, thy ally: in verse 8 of this *Sukta*, *Dashani* occurs, as elsewhere, as the name of an *Asura*.

5. FOR THE SAKE OF THE WORSHIP OF THE SUN.—*Suryasya satam*, *bhujane vinatibhute* is the explanation of *Sayana*, and *samunuratham vistirnum akarot* is his interpretation of the *uru shu saratham kar* of the text: *Kutsa* is the reputed author of the hymns to *Surya* and *Usha*: see vol. I. l. 16. 8 and l. 16. 10.

PAGE 36.

7. PIPRU.—See vol. I. p. 75. verse 5.

10. MEX.—*Picuvah* is the term of the text rendered *manushyah* in the comment.

SHARAT.—*Sharat* is said to be the name of an *Asura*.

12. *Samudram atipraparshi*, *samudram atikramya praptino bhavasi*, when thou art crossed, having traversed the ocean, thou hast brought across *Turvasa* and *Yadu*, both standing on the further shore, *samudrapare tishthantau aporayah*.

PAGE 37.

3. THEY HAVE NOT (ANY LIVING BRING).—The text has only *na minvanti*, *na hinsanti*: the Scholiast supplies the object, *kim api praniyatam*.

PAGE 38.

6. WHO ART ATTRACTED BY PRAYER.—*Brahmatakah* is explained *mantravirtahaniyeh*, to be borne or conveyed by prayers.

8. AS THE KINSMEN OF OUR FOREFATHERS.—*Pitrinam apih, bandhuk* : according to *Sayana* the *Angirases* are intended.

PAGE 39.

11. WHO RENDERED MANU VICTORIOUS, ETC.—*Ye Manum chakrur uparam dasya shatrunam, or dasyunam uparibhavam*, who made *Manu* the *Rajarahi, manum rajashim*, over, or the overcomer of enemies, or of the *Dasyus*.

PAGE 40.

6. GROWING IN STRENGTH BY THIS CUNNING.—*Ayamaya viridhanam*, by this guile or deception, but what that was is not specified.

8. THE IMPIOUS.—*Brahmadwisha*: the Scholiast explains *brahmana-dweshtre*, the hater of Brahmins, but it may also import the enemy or hater of the Veda, or of prayer.

PAGE 41.

2. (SO DO THOU COME WHEN THE SOMA IS EFFUSED).—There is no verb in the text, but the commentator considers that 'come' is brought on from the preceding stanza, and adds, when the *Soma* is poured forth.

PAGE 43.

4. THE ENERGIES.—*Shakah shaktayah*, abilities, energies; the following text has no verb: the Scholiast supplies *sarvatah samcharanti*, come together from all sides, and he explains the simile *gavam iva shrutayah sancharanih* by *dhenunam margah yatha sarvatra sancharino bhavanti*, as the paths of milch kine are everywhere going together.

LIKE THE TETHERS OF MANY CALVES.—*Vatsanam na dantayah*, like long ropes used to tie a number of calves together, is *Sayana's* translation.

PAGE 44.

6. The verse occurs in the *Sama-Veda*, l. 68, but with some variety of reading, and is there addressed to *Agni*.

PAGE 45.

2. INDUCED BY THESE PRAISES.—The text has only *abhih*, by these, which *Sayana* explains *annadiyabhih stutibhih*, by our praises; or it might have been thought to refer to the preceding stanza, *abhir-utibhih* with these protections.

ALL THE SERVILE RACES EVERYWHERE ABIDING.—*Vishva abhiyujō vishuchir arjaya visho ava tarit-darik*. *Sayana* explains *vishuchih sarvatra vartamanah*, as if the anti-Hindu population occupied most parts of the country.

PAGE 46.

3. IMAGINING HIMSELF INVULNERABLE.—The text has only *amarmanah*, which the commentator explains *marmahinam atmanam manyamanasya*, of him thinking himself devoid of any fatally vulnerable part: he applies it also to *Shambhara*.

4. *Vetasave sacha*: *Vetasu* is in other places the name of an *Asura*, and it may be so here, the fifth case being used for the third, or *Vetaxuna saha*; but *Sayana* suggests that it may be the name of a Raja, of whom *Indra* is the ally against *Tugra*, whom he has slain for the sake of *Vetasu*: *Veishabha* is also said to be the name of a prince.

PAGE 47.

5. SLAIN.....WHEN ISSUING FROM THE MOUNTAIN.—See vol. II. p. 138, verse 11.

6. PITHINAR.—*Rajim Pithinase dazharyan*: *Raji* is explained by the Scholiast *stadakhyam kanyam* a maiden so

called : or it may be a synonyme of *rajgam*, kingdom, dominion.

BY THY CONTRIVANCE.—*Sachya*, which the Scholiast renders *prajaya* ; but it may also import *karmana*, by act or exploit : as to the number of slain, although probably *Asuras* are intended, yet the specification intimates familiarity with numerous armies and sanguinary conflicts.

1. According to *Sayana* the *Rishi* here expresses his impatience at the delay of the reward of his praises : in the next verse he sings his recantation.

PAGE 48.

✓ 4. VARASHIKHA.—The name of an *Asura*, but the context would rather imply the name of a tribe or people.

5. ABHYAVARTIN, CHAYAMANA.—The names of *Rajas*. *Vrishat* is the first-born of the sons of *Varashikha*, whence the rest are named : *Hariyupiya* is the name either of a river or a city according to the comment.

6. THIRTY HUNDRED.—*Trinshach-chhatam varminah* : *Sayana* makes the number one hundred and thirty, *trinshada-dhikashatam*, of *kamachabbilas*, wearers of breastplates or armour.

YAVYAVATI.—The same as the *Hariyupiya*, according to *Sayana*.

7. SRINJAYA.—There are several princes of this name in the *Puranas* : one of them, the son of *Haryashva*, was one of the five *Panchala* princes ; the name is also that of a people, probably in the same direction, the north-west of India, or towards the Punjab : *Vishnu Purana*, pp. 193, 454 : what is meant by the phrase, he gave up, *paradat*, *Turvasha* to *Srinjaya*, may be conjectured but is not explained.

8. TWO DAMSELS RIDING IN CABS AND TWENTY COWS.—*Dvayam rathino vinshati ga vadhumantah* is explained by the

Scholiaat; *vathasakritan vadhunatah striyuktan, dvayan mithu-nabhutan*, being in pairs, having women together with cars : twenty animals, *pashun* : the passage is obscure and might be understood to mean that the gift consisted of twenty pair of oxen yoked two and two in chariots : the gift of females to saintly persons, however, is nothing unusual : see vol. II. p. 10.

PAGE 49.

THIS DONATION.....CANNOT BE DESTROYED.—*Duna-shayam dakshina parthavanam* : *nashayitum ashakya* is the translation of the first : the last implies *Abhyavartin*, as descended from *Prithu*, the plural being used honorifically : the name of this member of the race of *Prithu* does not occur apparently in the *Puranas*.

2. IN AN INACCESSIBLE FORTRESS.—*Abhinna khilye* : the first is explained *shatrubhirabhetarye*, not to be breached by enemies ; and the second is considered the same as *khila*, commonly, waste land, but here said to mean *apratihatasthanam*, an unassailed or unassailable place, one which is unapproachable by others, *anyair gantumashakye uthale*.

3. LET NOT THE COWS BE LOST.—*Na ta nashanti* : in this we have the third person plural of the present tense indicative mood, but *Sayana* assigns it the force of the imperative, *na nashyantu* : in the following, *na dabhati taskarah*, *na vyathir odadharshati*, we have the Vaidik imperative, *Let*.

4. NOR LET THEM FALL, ETC.—*Na sanikritatram abhyupayanti* : *Sayana* interprets *vishvasanadisanskaram nabhyupagachchhantu*, let them not go nigh to the consecration of immolation and the rest, as if he understood the Veda to authorize the sacrifice of cattle as victims : but the use of metonymy is so common, that perhaps by cows, in this place,

we are to understand their produce, milk and butter, which are constantly offered.

5. THESE COWS ARE THE INDRA.—A rather strong personation, and which the Scholiast weakens by understanding it to mean that the cows may be considered as *Indra*, as they nourish him by their milk and butter presented in sacrifices: so, perhaps, the first phrase, *gavo bhagah*, which he renders *māyam dhanam bhavantu*, may they be to me affluence, may mean the cows are *Bhaga*, the impersonations of the deity of good fortune and riches.

PAGE 50.

6. GREAT IS THE ABUNDANCE THAT IS, ETC.—*Bṛihad* vo *vya uchyate sabhasu*: great of you the food is said in assemblies: *Sayana* understands it rather differently, great is the food given to you in assemblies, it is given by all, *sarvair diyate ityarthah*.

7. *Rudra* is here said to be the Supreme Being, identical with time, *kalatmakasya parameshwarasya*.

8. LET THE VIGOUR OF THE BULL, ETC.—That is, the milk and butter which are required for *Indra's* nutriment are dependent upon the cows bearing calves.

1. OFFERING GREAT PRAISE AND DESIROUS OF HIS FAVOUR.—*Maho yantah samataye chakarah*, may also, according to *Sayana*, be rendered *nahat karma anutishthantah*, performing great worship, and *stutim shobdayantah*, sounding or uttering praise.

2. IN WHOSE HAND.—*Yasmin kaste* may also be interpreted, according to a note cited from *Yaska, Nirukta*, 1. 7, "in whom, the slayer of foes," *yasmin hantari*.

PAGE 51.

3. WEARING.....A GRACEFUL AND EVER MOVING FORM.—*Vasano atkam srobbim* : the commentator explains *satatogamanashīlam prashastam rupam, sarvesham darshanartham achchhadayan*, putting on, for the sake of the seeing of all, an excellent form endowed with perpetual movement.

5. WITH THE OFFERING.—*Uti* for *utya*, is here explained *tarpakena havisha*, with the satisfying oblation.

6. THE AZURE-CHINSED.—*Harishipra, haritornah, shipro yasya* : he whose chin or nose is of a green colour, alluding possibly to the tint of the sky, considered as a feature of *Indra*.

WHETHER BY COMING OR NOT COMING.—*Uti anuti* are explained *agamanena, anagamanena*, by coming or not coming : *neayam agato anagato api stotribhyo dhanam prayachchhati*, whether he may have come himself or not, he gives wealth to the praimers.

2. THE SUN WAS MADE DAILY VISIBLE.—That is, by *Indra's* breaking asunder the clouds.

PAGE 53.

3. THOU HAST CARRIED OFF THE WHEEL, ETC.—See vol. I. p. 191, verse 13.

4. THE DASYU, SHAMBARA.—*Shambara* is more usually styled an *Asura*, and hence it would appear that *Dasyu* and *Asura* are synonymous, so that the latter is equally applied to the unbelieving or anti-Hindu mortal inhabitant of India.

1. This verse occurs *Sama-Peda*, i. 322, but the reading of the last portion somewhat varies in the printed edition : instead of *cachansi am athaviraya taksham*, we have *mchanai amai athaviraya takshuh*, they have fabricated praises to that ancient, etc.

PAGE 54.

4. WITH YOUNG MARES WITH NUMEROUS COLTS.—*Nirgabhāh puruvirabhāh* are translated by *Sayana*, *natutarabhāh bahumam nirajitribhir-vadavabhāh*, with very new of young mares bearing male progeny of many.

5. THE WATERS AT THE SOUTHERN DECLINATION.—The text has only *apo dakṣiṇakāh*, the waters from or at the south: there is no verb: *Sayana* considers the *dakṣiṇayana* to be intended the sun's course south from the northern limit of the tropics, which, in India, is in fact the commencement of the rainy season.

2. MEN OF VARIOUS SPEECH.—*Vivachah*, the commentator renders *cividhastatirupa vaca yezham*, they of whom the speech has the form of many kinds of praise, which meaning he assigned to the same word in the first verse of *Sukta XXXI*: he is probably right, although the more simple explanation would be, "of various speech".

PAGE 55.

4. WHEN WARRING IN NUMBER-THINNING CONFLICTS.—*Yudhyanto nemadhita prītu*: *nema* is synonymous with *ardha*, a half, or here, some, *katipayah puruṣa dhīyanta eku*, in those battles, *prītu*, in which some men are engaged or killed; the first case plural, *nemadhita*, or, properly, *nemadhitaya*, being used for the seventh case plural.

FOR THE ACQUIREMENT OF WEALTH.—*Svarāṣṭa* is explained *sushṭu aranyam dhanam tasya sambhujānartham*, very precious wealth for the sake of enjoying it, that is, by the spoils of the enemy.

5. WORSHIPPING AT DAWN.—*Goshatama* is left unexplained by *Sayana*, unless he intends to explain it by *vartama na bhavema*, may we be present, but this may merely express

the *nyama* of the text, may we be, or may we abide : the word is unusual, and the rendering is conjectural only, one sense of *gorha* being the dawn.

1. FROM THEE ABUNDANT COMMENDATIONS DIVERSELY PROCEED.—*Vicha tvad yanti manishah, tvattah stotrinam matayo vividham virgachchhanti* : from thee the praises, or approbations of the praisers variously go forth, is the explanation of *Sayana*.

4. WITH REVERENCE-LIKE ADORATION.—*Divyarchetamasa* is explained *divase matye ahani archana-sadhanena stotreneva manena*, with respect, like praise, the instrument of worship on the day for the libation : the Scholiast cites in illustration a *mantra* beginning *Vritraghna*, slayer of *Vritra*, etc., but he also proposes another explanation, *divi dyotate, archetam arkah surya iva, maso-masas chandramah sa iva*, which, with the following word, *mimiksha*, explained *vrishatyudakanam sekta*, the sprinkler of rain-waters, is applied to *Indra, ya Indra varate*, that *Indra* who is the shedder of rain, like the sun and the moon in heaven : this is scarcely more satisfactory than the interpretation first given, although that is not very explicit.

PAGE 56.

2. THREEFOLD-FOOD-SUPPLYING CATTLE.—*Tridhatugah* : cows having three elements of nutriment, as milk, curds and butter.

5. INTO A DIFFERENT COURSE.—That is, consign him to death, a course different from that of living beings.

PAGE 57.

NEVER MAY I DESIST FROM THE PRAISE.—*Ma niraram ahukradughasya dhenoh* is, literally, may I not cease from the

cow the yielder of pure milk; but *dhenoh* is interpreted by the Scholiast in this place *vachas*, *stotrot*, from praise; or he admits as an alternative, may I never depart from the milch cow given, *Indra*, by thee.

2. SEIZER OF AN UNINTERRUPTED SERIES OF FOES.—*Syumanābhīc, syutan avichchhedena vartamanan shatrun grihnate*, to him who seizes enemies being lines or threads without interruption.

5. LIKE THE SUN, PREVAILEST, ETC.—*Dyaus-ubhamabhi rayo aryah; arer dhanani bahutarani surya ita abhivhavasi*: the prefix *abhi*, as is frequent in the Veda, being put for the compound verb *abhibhāu*.

BE TO US NO OTHER.—*Asa yatha nah* is, literally, not he as to us: *Sayana*, to make this intelligible, says, *yena prakarena amakam asadharano asi sa tatha sah syah*, in what manner thou art especially or exclusively ours, so mayest thou be that, our property or friend.

PAGE 58.

3. LET NOT THE AMBROSIAL SOMA WASTE IN THE WIND.—The *Soma* juice, it is said, if allowed to remain some time in the vessel containing it, may be dried up by the air: *Indra* is therefore urged to drink it before it evaporates.

PAGE 59.

1. SWEET, EXHILARATING, ETC.—Several of the epithets in the text are unusual, and, agreeably to European notions, very inapplicable to a beverage: they are, severally, *mandra*, exhilarating; *kavi*, explained *vikranta*, heroic; *divya*, divine; *vahnī* rendered *rodha*, bearing fruit; *vipramanman*, of which sages are the praisers, *stotarah*; *vachana* laudable, *stutya*; *sachana* to be served or honoured, *setya*.

THE CHIEFEST OF WHICH IS CATTLE.—*Iśho yuvāsuḥ grīṇate go agrah* is explained *annam saṃyojaya*, combine or supply food to the praiser: *yaśam iśham gavo agre*, of which viands, cows are in the first place: is this to be understood literally? and were cows, in the time of the Vedas, a principal article of food? of course, a *Brahman* would interpret it metonymically, cows being put for their produce, milk and butter: *Sayana* is silent, but there does not seem to be any thing in the Veda that militates against the literal interpretation.

PAGE 60.

3. THIS SOMA.—The text has *ayam Induh*, which, as a synonyme of *Soma*, implies both the moon and the *Soma* juice: it is the former that is here held in view at the expense of consistency: according to *Sayana*, *Soma* is here *chandraṭma nabhasi vartamanah*, the same as the moon present in the sky, and as, *chandragatyadhīnatvāt tithivibhagah*, the divisions of lunar days are dependent upon the motions of the moon, it may be said to be the cause of days, weeks, months and years, the first term, *aktun*, is said by the Scholiast to imply fortnights, months and years, or the longer periods of time: the phrase in the parenthesis is not in the text, but is supplied by the Scholiast, *teṣya piyamanah*, to be drunk by thee, but it is justified by the pronoun *ayam*, this, which could not apply as something present to the moon.

1. SITTING IN OUR SOCIETY, RESPOND TO OUR HYMNS.—*Uta pra gaya gane a nishadya*: *pragaya* is explained *asmabhiḥ kṛitam stotram upaśhlokaya*, return verses to the praise made by us.

PAGE 62.

5. DEFEND US IN COMBATS AND AGAINST THE PEOPLE.—

Pra asman atapritanasa pra vikshu : *pra* is put for *praksha*, especially protect us, *na ketalam sangrameshu kintu sarvasu prajasu*, not only in wars, but in or against all people: this looks as if the religious party had opponents amongst the people in general.

1. *Sama-Veda*, I. 352, and II. 790.

2. This and the two following verses also occur in the *Sama*, II. 791—793.

3. *Tum tam id cshate :* the repetition of the relative with reference to the antecedent *kamam* may perhaps be so rendered.

PAGE 63.

1. IT IS KNOWN.—*Yasya tyachchamburam made :* *tyat* is explained by *Sayana* as equivalent to *tat praviddham yatha bhavati tatha*, such as that which is notorious.

1. *Sama-Veda*, I. 392.

4. THE MIGHT OF MAGHAVAN.—*Maghanam shama*, the rank or office of *Indra*, is engendered by the *Soma*, *Somenu Indentum jatam*.

1. LORD OF THE OFFERING.—*Swadhapati* may also mean the cherisher or protector of the *Soma* libation, *madhaya annasya somalakshanasya palanat* ; also *Sama-Veda*, I. 351.

PAGE 64.

6. LIKE THOSE OF A SENSIBLE MAN.—*Vipona, medharina* &c. ; that is, the protective measures or expedients of a sensible or wise man are capable for all affairs, *sarva karyakushalah*.

7. BY HIS ROBUST AGITATORS.—*Sthaulabhir dhautaribhih* is explained *sthulabhih kampanakaribhih*, with the stout

causers of trembling: the Scholiast supplies *cadavabliḥ yuktah*, joined with such mares; or the epithets, although feminine, the Scholiast says may be applied to the *Maruts*.

PAGE 66.

21. In this and the two preceding stanzas we have the usual abuse of the derivatives of *Vriṣha*, to sprinkle, to rain; *Indra's* horses are *vrishana*; they draw a *vrisha ratha*, and are guided by *vrisha rashmayah*; again, the steeds are *vrishana*, explained, *nityatarunau*, always young, and *Indra* is *vrishan*, *vrish*, and *vrishabha*, the showerer of rain or of benefits; in most of the instances a grosser sense is probably implied.

PAGE 67.

23. *Ayam tridhatu divi rochaneshu, triteshu vindat amritam nigulham*: according to the Scholiast, this may merely mean that the *Soma* becomes as it were ambrosia when received or concealed in the vessels at the three diurnal ceremonies, which ambrosia is properly deposited with the gods abiding in the third bright sphere, or in heaven.

24. **THIS HAS FIXED HEAVEN, ETC.**—These functions are ascribed to the *Soma* as being the source of the energies of *Indra*, who is the real agent, both in this and the preceding verse, thus *Indra* has made the dawn, etc.

DEEPLY-ORGANIZED SECRETION.—*Dashayantram uttam* is literally a well with ten machines: here *uttm* is explained by *Sapina*, *utsarinashtam*, having the property of flowing forth, *payas*, milk: the epithet *dashayantram* is of a less precise purport, and is somewhat mystified: in one sense it implies aggregated bodily existence, or organs and functions of the body, which are the result of the nutriment furnished to the child by the matured milk, agreeably to a *khila*, or

supplementary verse quoted by the Scholiast : *chakshushcha shrotram-cha, manascha, vak-cha, pranapanam, deha, idam shariram, dwau pratyachakav-anulomau visargat-ctam tam manye dashayantram uttam*, I consider the eye, the ear, the mind, the speech, the two vital airs, the form, the body, the two creations inverted and direct, as the tenfold *utma*, or state of being : another explanation makes the phrase imply the *Soma*'s being offered with nine texts to *Indra* and other deities at the morning sacrifice : *Aitareya Brahmana, Panchaha 3, Adhyaya 1*.

6. BESTOWER OF EXCELLENT MALE DESCENDANTS.—*Suvira* is here explained *shobhanair viraih putrapautradibhir datavyair-upetai*, endowed with or possessed of sons, grandsons, and the like to be given.

PAGE 68.

7. BRAHMA.—*Brahmanam*, the Scholiast interprets *peritridham*, great, mighty.

10. SUCH AS THOU ART.—*Tam tva ahumahi*, we invoke thee (who art) *that*, or such as has been described in the preceding verses.

12. The stanza is literally, with praises, by horses, horses, food, excellent *Indra* by thee, we conquer deposited wealth.

PAGE 69.

22. *Sama-Veda*, I. 115.

24. *Ibid.*, II. 1017-18 : *kurita* is termed merely a certain person who does much. (*kuri*) harm, (*syati*).

PAGE 70.

29. AT THE SACRIFICE.—*Vivachi*, at the sacrifice called *Vivach*, because various praises and prayers are then repeated.

30. MOST ELEVATING PRAISE.—*Stomo vahishthah, codhritama*, most bearing, uplifting, elevating.

31. *Bribu paninam carshishthe murdhan adhyasthat*, he stood over upon the high place, as if it were on the forehead of the *Panis*, *murdhavat uchchhrite sthale*: the *Panis* may be either merchants or traders, or *Astras*, so termed: for *Bribu* see note on verse 33.

LIKE THE ELEVATED BANK OF THE GANGES.—*Uruk kaksho na gangyah* is explained by the Scholiast *gangayah kule vistirne ima*, as on the broad bank of the Ganges, that is, as the bank is high above the bed of the river.

33. This and the two preceding stanzas form a *Tricha* in praise of the liberality of a person named *Bribu* to *Bharadwoja*, the *Rishi* of the hymn: *Sayana* calls him the *Taksha*, the carpenter or artificer of the *Panis*: the legend is preserved by *Manu*, 10. 107,

*Bharadwajah kahudhantas-tu saputro nirjane vane,
baheir-gah pratijagraha Bribos-takshno mahayashah,*

the illustrious *Bharadwoja*, with his son, distressed by hunger in a lonely forest, accepted many cows from the carpenter *Bribu*: the *Niti Manjari* tells the same story, and attributes the *Tricha* to *Sayu*, the son of *Bharadwoja*: the moral of the illustration in *Manu* and the *Niti Manjari* is, that Brahmins, in times of distress, may accept assistance from persons of low castes: the object of the *Sukta*, although it might be so understood, is rather that persons of inferior condition become eminent by liberality; in which sense *Sayana* interprets it *jatito kino api datritvat sarvatra shreshtha bhavati*, a person inferior by caste becomes everywhere distinguished by generosity.

1. WHERE HORSES ENCOUNTER.—*Kashthasu arstatu*, in the quarters or regions of the horse, where horses are engaged, or, according to Sayana, the field of battle: *Mahidhara*, *Yajur-Veda*, 27. 37, separates the two words, and explains them, as men invoke thee for victory.

2. THE LORD OF CLOUDS.—*Adrima* is, more properly, wielder of the thunderbolt, but we have just had that epithet in *vajrahasta*.

PAGE 71.

ABUNDANT FOOD TO HIM WHO IS VICTORIOUS.—*Shatru vajam na jigyuṣhe*: the Scholiast has *satra*, *prabhutam*, abundant: *Mahidhara*, *Yajush*, 27. 38, makes it an epithet of *vajam sa-tranam*, together with protection; it pleases him also to understand *jigyuṣhe*, valorous, not as applicable to a man, *purushaya*, but to a horse or elephant, *ashvaya hastine* *va*, which is quite gratuitous: see also *Sama-Veda*, II. 160.

3. *Sama-Veda*, I. 286: this is said to be the first verse of a *Pragutha*.

4. REPRESENTED IN HOLY TEXTS.—*Richishama* is explained by Sayana *rigyodeisham rupam pratipadayati tadrig-rupendrah*: such form as the *Rich* exhibits, such in form is *Indra*.

POSTERITY, WATER AND SUN.—The text has only *tanushu*, *apsu*, *surye*, in descendants, in waters, in the sun, but they may be connected with what precedes, *asmakam bodhi arita mahadhane*, know thyself to be our protector in battle, in descendants, etc., that is, in securing to us these good things and long life.

6. EVIL SPIRITS.—*Pibdanani*, *Rakshasas*, from their uttering the inarticulate sound, *Pip*.

7. *Sama-Veda*, I. 263.

9. PROSPEROUS DWELLING COMBINING THREE ELEMENTS.—*Tridhatu sharanam trivarrutham*, according to *Sayana*, of three kinds, *triprakaram tribhūmikam*, as if the houses were constructed of more than one material, or wood, brick, and stone: in his scholia on the *Saman*, l. 266, he explains it variously, as containing three kinds of beings, gods, men, and spirits; or three precious things, gold, silver, diamonds; or three states of being, desire, action, avarice: *trivarrutham* is similarly explained in both his scholia as sheltering or protecting from three conditions of the atmosphere, cold, heat, rain.

PAGE 72.

12. THE PLEASANT ABODE OF THEIR PROGENITORS.—*Priya sharma pitrinam* is explained *priyāni sthānāni janakanam sambandhīni*, the beloved places in relation with progenitors, but the want of a verb makes the sense doubtful: the Scholiast extends to it the government of *vitānvate*, *tanvō vitānvate*, they spread out or rest their persons; or they spread out, he says, before the enemy the sites won by their forefathers until they abandon them, *parityajanti yavat*: perhaps it should be, until they, the enemy, desist from the attack.

AN UNSUSPECTED DEFENCE.—*Ukhardirachittam* the commentator renders *karacham shatrubhīr ajnatam*, armour unknown by the enemies; the connexion of the sense runs through the two following verses: the unknown armour is solicited when a charge of horse takes place: it may possibly allude to the superiority of the arms of the *Aryas*, the mail worn by them being unknown to the *Dasyas*, or barbarians, like the steel helmets or cuirasses of the Spaniards to the Mexicans and Peruvians.

PAGE 73.

2. NINETY-NINE CITIES.—*Dehyah* is the term in the text for *dehīh*, explained by *Sayana*, *digdhaḥ*, the smeared or

plastered, implying *purih*, cities : as if they consisted of stuccoed or plastered houses : the ninety-nine cities of *Shandara* have frequently occurred : see vol. II. p. 151, etc.

3. SIX VAST CONDITIONS.—They are said to be heaven, earth, day, night, water, and plants.

4. THREE PRINCIPAL RECEPTACLES.—In plants, water, and cows.

HAS UPHELD THE SPACIOUS FIRMAMENT.—See vol. I. p. 136 : here, as in that *Sukta*, there is an obviously designed confusion between the *Soma* plant, and *Soma*, the moon.

7. LOOK OUT.—*Pra nah pura eteva pashya*, like one who is preceding us, look : the Scholiast says, look after the travelers under the charge of the *margarakshaka*, the protector of the road, an escort, or, possibly, the leader of a *kafila*, may be intended.

PAGE 74.

11. *Soma-Veda*, I. 333 ; *Yajur-Veda*, 20. 50.

13. *Yajur-Veda*, 20. 51. 52.

14. *Apo gah yuvase samindun* : the first is explained *vasantiarī*, which is said by *Katyayana, Sutra*, 8, 9, 7—10, to be portions of water taken from a running stream on the evening previous to the ceremony, and kept in jars in different parts of the sacrificial chamber, to be mixed with the *Soma* : see *Yajur-Veda*, 6. 23, and the *Taittiriya Yajush, Prapathaka* III. *Anuvaka* XII.

PAGE 75.

15. MAKES FIRST ONE AND THEN, ETC.—That is, *Indra*, at his pleasure, makes the first of his worshippers the last, and the last the first.

18. INDRA HAS ASSUMED VARIOUS FORMS.—*Indra* presents himself as *Agni*, *Vishnu*, or *Rudra*, or any other

deity who is the actual object of worship, and is really the deity to be adored : he is identifiable with each.

HORSES YOKED TO HIS CAR ARE A THOUSAND.—His chariots and horses are multiplied according to the forms in which he manifests himself : agreeably to the *Vaidantik* interpretation of the stanza, *Indra* is here identified with *Parameshwara*, the supreme first cause, identical with creation.

19. *Sayana* regards this name as, in this place, an appellation of *Indra*.

PAGE 76.

20. *Garga*, the author of the *Sukta*, having, it is said, lost his way in a desert, repeated this stanza to *Brihaspati* and *Indra*, who thereupon enabled him to regain his road.

NO TRACK OF CATTLE.—*Agavyuti kshetram, goanchararahitam desham*, a place devoid of the grazing of cattle.

21. THE COUNTRY OF UDAVRAJA.—So *Sayana* explains *Udaraja, desha-visheshabh*, a sort of country, one into which the waters flow, *ulakavi vrajantyasmin*.

22. TEN PURSES OF GOLD.—*Dasha koshaib, sucornapurnam dashakosham*, the ten bags or chests full of gold.

ATITHIGWAN.—*Prastoka, Divodasa*, and *Atithigwan*, are different names of the same person, a *Raja*, the son of *Srinjaya*.

24. TO THE PRIESTS.—*Atharvabhyah* is the term in the text which *Sayana* explains, to the *Rishis* of the *Atharvagotra* : *Paya* is the brother of *Garga* ; *Ashvattha* is the same as *Prastoka*.

26. BE MANNED BY WARRIORS.—*Suvira bhava, Sayana* explains *shurabhattash putradibhir va yuktah*, joined with warriors, or with sons and the rest : the latter could scarcely be predicated of a car, except as the source, figuratively speaking, of prosperity, and so far of descendants.

THOU ART GIRT WITH COW-HIDES.—*Gobhīh sannaddhosi* : literally, thou art bound together by cows : but both *Sayana* and *Mahidhara*, *Yajur-Veda*, 29. 52, explain this *govikarāh*, by what are formed from cattle : so, in the next verse, *gobhir-avritam* is interpreted *chamabhīh parita avashtitam*, encompassed round with hides, as if the exterior of the war-chariot especially were so strengthened : *Mahidhara* gives us an alternative, encompassed with rays of light, or with splendours, *gobhīh, tejogbhīh*.

PAGE 77.

28. **THE PRECURSOR OF MARUTS, ETC.**—*Marutam anikam, Mitrasya garbho, Varunasya nabhih* : *anikam* the Scholiast interprets *agrabhutam*, being before, out-stripping in speed ; *Mahidhara* explains it *mukhyam*, principal or leader ; the *garbha* of *Mitra*, *Sayana* endeavours to make sense of, by saying, the car is to be considered as contained by *Mitra*, the ruler of the day, as moving by day, whilst by the *nabhi* of *Varuna* it is intimated to be a fixed point or centre for the deity ruling over the night, when the car of *Indra* or *Surya* stands still : *Mahidhara* derives *garbha* from *grī*, to praise, and considers *mitrasya garbha* equivalent to *suryasa stuyamana*, to be praised by the sun : *nabhi* he derives from *nabh*, to injure, and translates it, the weapon of *Varuna* : both Scholiasts labour superfluously to attach meaning to what was never intended to have any.

31. This and the two preceding verses occur in the *Yajush*, 29. 55—57.

PAGE 78.

1. *Sama-Veda*, I. 35, II. 53.

5. **WHOM THE WATERS, THE MOUNTAINS, ETC.**—*Yam apo, adrayo vana piprati*, may bear the more humble meanings

of the water prepared to mix with the *Soma*, the *vasativersi*, the stones for grinding the *Soma*, and the wood for attrition.

PAGE 79.

8. THE LORD OF THE DWELLING.—*Grihapati*, master or protector of the house.

9. *Soma-Veda*, I. 41, II. 973.

10. *Soma-Veda*, II. 974.

11. THE MILK-YIELDING COW.—The milch cow, *dhenu*, is here introduced because this is the first of a series of stanzas of which the *Maruts* are the deities, either with reference to the milk which is their appropriate offering at sacrifices, or to *Prishni*, the mythological mother of the *Maruts*, in the form of a cow.

12. WHO TRAVERSES THE SKY.....SHEDDING DELIGHT.—The text has only *sumnair-eyagavari*: the first is explained by the Scholiast, being with the means of happiness, *sukhahetubhutaish*, the substantive being implied in the compound attributive of *dhenu*, or *eyagavari*, from *ev*, who or what goes, as a horse, or the water of mid-air, the rain, and *yavari*, she who goes with, *saha yati ya*, that is, who proceeds with rains, giving pleasure to others, *anyesham sukhartham vrishtijalash saha gachchhanti*.

PAGE 80.

16. CLOSE AT THY SIDE I REPEAT THY PRAISE.—*Sanshisham nu te karne*, literally, I celebrate thy praise quickly at thine ear.

17. PROGENY OF CROWS.—*Kakambiram canaspation*: the first is said by the Scholiast to imply metaphorically the author of the *Sukta*, with his children and dependants.

AS FOWLERS SET SNARES FOR BIRDS.—*Evam chann griva adadhate vch*, even as sometimes they place snares for a bird : *griva* is said to have here the unusual signification of *damam*, *jalanapam*, a snare of the nature of a net.

18. SKIN CONTAINING CURDS.—Such a skin of curds, *Sayana* says, is always carried in *Pushan's* chariot.

22. ONCE INDEED WAS THE HEAVEN GENERATED, ETC.—This is rather at variance with the doctrine of the succession of worldly existences, but the Scholiast so understands it : *sakrid ha dyaur ajayata, utpadyate*, and once born it is permanent, *sakrid-utpannam aitha bhavati*, or, being destroyed, no other similar heaven is born, *na punas-taryam vashtayam anyo tat-sadrishi dyaur jayate*.

OTHER THAN THAT WAS NOT SIMILARLY GENERATED.—*Tadanyo nanujayate* is similarly explained : *tatah param anyah padarthastatsadrisho notpadyate*, after that another object or thing like that (object or thing) is not produced.

PAGE 81.

1. THE MAN OBSERVANT OF HIS DUTY.—*Stushe janam sacratam* the Scholiast interprets *daieyam janam*, the divine people, *devasangham*, the company of the gods, which is not incompatible with the purport of the hymn.

3. THE TWO DAUGHTERS.—Day and night, who may be called the daughters of the sun, as, directly or indirectly, their cause.

4. SHOW FAVOUR TO THE SAGE.—*Kavim iyakishasi prayajyo* : *Mahidhara, Yajur-Veda*, 33. 55, applies *prayajyo* to the priest, the *Adhvaryu* ; worship, venerable priest, the wise *Vayu*, etc.

PAGE 82.

6. MULTIPLY THE MOVEABLE WEALTH.—*Jagat akri-mukham*: according to *Sayana*, *jagat* here comprehends fixed as well as moveable, all living things, *jagat athacura-jangamatmakam sarvam pravijatam*.

7. AMIABLE.—*Kanya*, literally a maiden, is here explained *kamaniya*, to be desired or loved; the usual sense being incompatible with the following epithet, *virapatni*, the wife of the hero, meaning, according to the Scholiast, *Pradjapati* or *Brahma*; or it might mean the protectress of heroes or of men.

8. *Yajur-Veda*, 34, 42: *Mahidhara's* explanation differs in some respects from *Sayana's*.

PROTECTOR OF ALL PATHS.—*Pathaspathahparipatim*: *Pushan* is especially *custos viarum*, see vol. i. p. 62.

9. THE ADORED OF HOUSEHOLDERS.—*Yajatam pastyanam*: *pastyan* is a house, here used by metonymy for householder, according to *Sayana*, *grihaasthair yajaniam*.

11. LIKE RAYS OF LIGHT.—*Nakshanto angirasat* the Scholiast renders *angirasaḥ, gumanashīlarashmayah*, rays endowed with motions: *te yatha shighram nabhastalam vyapnuvanti tad cat*, as they spread quickly through the sky, so (do the winds): or if *angiras* retain its more usual signification of *Rishi* or *Rishis*, so named, then the property of rapid movement is assigned to them, *yad va Rishayastad vach-chhighragaminah*.

REFRESH THE SCANTY WOODS WITH RAIN.—*Achitram chid hi jivatha*: *chitram* is said to mean a place thick with shrubs and trees: with the negative prefix it implies the contrary, a place with little timber: the *Maruts* are solicited to satisfy such a place, with rain understood.

PAGE 83.

14. **AHIRBUDHNYA.**—*Budhna* is explained *antariksha*, firmament, and *budhnya* is, what or who is there born: *ah* is interpreted he who goes, that is, in the sky, but the etymology is not satisfactory.

PARVATA.—The commentator is rather at a loss to explain *Parvata*: it may mean, he says, the filler, *purayitri*, or the wielder of the thunderbolt, *parvata-vajram*, *tadeva*: or enemy of the mountain, *gīrah shatru*: in either sense it is obviously *Indra*.

WITH VEGETABLE GRAINS.—*Tad oshadhibhir-abhi*; *oshadhayas tilamashudayah*, the vegetables are sesamum, pulse, and the like.

PAGE 84.

2. **WHO HAVE DAKSHA FOR THEIR PROGENITOR.**—*Dakshapitriṇ, dakshah pitamaho gesham*, they of whom *Daksha* is the grandfather: the grandchildren of *Daksha*, however, were sundry sentiments and passions: see *Vishnu Purana*, 55, and *pitrī*, therefore, must here be understood, according to *Sayana*, only in the general sense of priority or seniority.

THEY WHO ARE TWICE BORN.—*Dvijanmanah*, they who have two births, means, agreeably to *Sayana*, they who are manifest or present in two spheres, heaven and earth.

7. **SECURITY AND THE REMOVAL OF ALL EVIL.**—*Sham yoh*: the first is explained *shamanam upadravanam*, the appeasing of oppressions or violences; and the second, *yavanam, prithak-karanam prithakkartavyam*, the making separate of those things which are to be kept off.

PAGE 85.

11. **CELESTIAL ADITYAS, TERRESTRIAL VASUS, ETC.**—The text has epithets only, the Scholiast supplies the nomenclature: thus *divya*, the celestials, that is, the *Adityas*;

parthivashah, terrestrials, that is, the *Vasus*; *go-jatah*, cow-born, born of *Priahni*, the *Maruts*; *apyah*, the aquatic, born in the firmament, the *Rudras*.

14. *Yajur-Veda*, 34. 53.

PAGE 86.

2. THE DIVINITIES ABIDING IN THEM.—Of the *Vasus* on earth, the *Rudras* in the firmament, the *Adityas* in heaven.

PAGE 87.

6. TO THE ROBBER OR HIS WIFE.—*Ma no vrikaya vrikye viradhata*, the substantives are explained *hinsakaya*, *stenaya*, to the injurer, the thief, and *tanya striyui*, to his woman, or wife; or *vrika* may retain its ordinary sense of wild-dog, or wolf, *aranya shvan*, and *viki* import its female.

8. REVERENCE SUSTAINS BOTH EARTH AND HEAVEN.—The Scholiast says that earth and heaven, by receiving the *namas* or *namaskara*, the reverential salutation or homage of mortals, continue throughout a long period for their enjoyment.

9. THE REGULATORS OF YOUR SACRIFICE.—*Ritasya rathyah*, *yajnasya rankhitrin*, *netrin*, the leaders or conveyors of the sacrifice offered to them.

PAGE 88.

13. *Sama-Veda*, I. 105.

14. DESTROY THE VORACIOUS PANI, ETC.—*Jahi ni-atrinam panim vriko hi sah*: *Pani* may here mean a trader, a greedy trafficker, who gives no offerings to the gods, no presents to the priests: hence he is come to be identified with an *asura*, or enemy of the gods; *vrika* may be also rendered a robber, an extortioner, from the root *vrik*, to seize or take away, *adane*.

1. LET THE EMPLOYER OF ATTYAJA BE EVER DEGRADED.—According to *Sayana*, *Rijishvan* here pronounces an imprecation upon *Attyaja*, a rival priest.

2. THAT IMPIOUS ADVERSARY.—*Brahmadveisham*, and again, in the next verse, *brahmadveisho* : the first is explained by *Sayana* simply *tan shatrum*, that enemy, with reference to the word *brahma*, which has gone before, religious act or praise, the enemy or obstructor of prayer or praise : in the second place he interprets it *brahmana-dveshtri*, the hater or enemy of the Brahmins.

PAGE 89.

9. SONS OF THE IMMORTAL.—*Amritarya sunatah* the Scholiast calls the sons of *Prajapati*, the *Vishwadevas* : so *Sama-Veda*, II. 945, *Yajur-Veda*, 33. 77.

10. APPROPRIATE MILK-OFFERING.—*Yujyam payas*, a mixture of milk and curds termed *amiksha*, as the text, *tapte payasi dadhyenayati sa vaishwadevyamiksha*, when the milk is boiled he brings the curds, that is, the *amiksha*, proper for the *Vishwadevas*.

PAGE 90.

15. HAVING POWER TO DESTROY.—*Ahimayah* is explained *ahantri-prajnah*, having the wisdom or knowledge that kills.

OUR POSTERITY.—*Asmabhyam ishaye* : the latter, *ishi*, is derived from *ish*, to wish, and is explained *putradi*, sons and the rest, *asmabhyam tasmai cha*, to us and to it, that is, posterity, as the object of desire.

16. ONE OF YOU GENERATES FOOD, THE OTHER POSTERITY.—*Itam anyo janayat garbham anyah* : *Porjanaya*, by sending rain, causes the growth of corn, and *Agni*, as the main

agent in digestion, produces the vigour necessary for procreation.

PAGE 91.

1. LORD OF PATHS.—*Pathaspati*, see p. note on VI. 4. 6. 8.

2. LIBERAL IN BESTOWING WEALTH.—*Varuriram*, literally, a hero of riches, that is, according to the Scholiast, one who is especially the instigator of poverty to acquire wealth, *dhanam abhipraptaṃ viram daridraṅya viśeṣeṣena prayitaram*.

5. PIERCE WITH A GOAD.—*Paritrindhī araya*: *ara* is described as a stick with a slender point of iron; *pratoda*, a goad; the common vernacular derivative, *arah*, is a saw.

PAGE 92.

1. WHO MAY EVEN SAY, THIS IS SO.—*Yā evedam itī bravat*: *Sayana's* explanation of this is curious, and is justified by what follows: by *Vidusha*, a wise man, he understands a cunning man, a conjurer; the last phrase, he therefore interprets to mean, one who says, this, your property, has been lost, and the passage that precedes he explains as directing the way to the recovery of the lost or stolen goods: this is a new attribute of *Pushan* as the patron of fortune-tellers and recoverers of stolen property.

9. *Yajur-Veda*, 33. 41.

PAGE 93.

1. GRANDSON OF PRAJAPATI.—*Vimuchō napat*: the first is rendered by *Prajapati* as he who, at the period of creation, lets loose, *vimunchuti*, *visrijati*, all creatures from himself, *svasakāśat sarvāḥ prajāḥ*.

COME TO MR. THY WORSHIPPER.—*Ehī vaṃ*: *va*, according to *Sayana*, here means praiser, from the root *va*, to go, to have odour, *vaṃ gantaram stotaram maṃ, Ehī, agachchha*.

2. THE WEARER OF A BRAID OF HAIR.—*Kapardivam*, *kapardaschuda tadvaṇtam*; but it is more usually an epithet of *Shiva*, importing a braid of hair, not the *chuda*, or lock left on the crown of the head at *tolahre*.

4. WHO IS CALLED THE GALLANT OF HIS SISTER.—*Swasur yo jara uchgate*, the sister of *Pushan* is the dawn, with whom he, as the sun, may be said to associate amorously.

5. THE HUSBAND OF HIS MOTHER.—*Matur didhishva*, *ratreh patim*, the lord or husband of the night.

THE BROTHER OF INDRA.—As one of the *Adityas*, or sons of *Aditi*, he may be called the brother of *Indra*, who is also one of the number.

1. MIXED MEAL AND BUTTER.—*Karambhat iti*; *karambha* is said to be a mixture of parched barley-meal and butter.

PAGE 94.

3. FOR THE RADIANT SUN.—*Parashe gavi*; the first is explained *parivati*, *bhāsvati va*, the period-having, or the shining; the second is rendered *Aditya*, he who moves or revolves, *gachchhatiti gaur-adityah*.

6. GENERAL SACRIFICE TO-DAY, ETC.—*Adya cha sarvatataye*, *śmash-cha sarvatataye*; the substantive is explained *yajna*, that which is conducted by all the priests, *sarveviritwigbhis-tayate*; or it may mean for the dissemination of all enjoyments, *sarvesham bhoganam viataraya*.

1. *Sama-Veda*, 1. 202.

2. THE BUTTERED MEAL.—*Karambham*: see the preceding *Sukta*, note on 1.

4. *Sama-Veda*, 1. 148.

PAGE 95.

1. *Sama-Veda*, 1. 75, also *Nirukta*, 12. 17, *Sayana* follows *Yaska*.

THOU ART LIKE THE SUN.—*Pushan* is here identified with both day and night, or is considered as their regulator.

2. PLACED OVER THE WHOLE WORLD.—Placed so by *Prajapati*, according to the Scholiast, in his capacity of nourishing all things, *poshakaticeanu*.

PROCEEDS IN THE SKY, ETC.—As identical with the sun.

3. MESSENGER OF THE SUN.—*Yasi dutyam suryasya* : *Sayana* relates a legend which says, that on one occasion, when *Surya*, with the gods, had set out to fight the *Asuras*, he sent *Pushan* to his abode to console his wife, who was greatly afflicted by his going to the wars ; for which office *Pushan* is here commended.

4. PROPITIATED BY THAT WHICH IS WILLINGLY OFFERED.—*Kamena kritah* is the whole text ; the Scholiast fills it up with *pashucalivishayena stotribhir vashikritah asi*, thou art subjected or propitiated by worshippers by means of the *Pashu* and other offerings.

1. THE PITRIS.—By *Pitris*, in this place, the Scholiast says *Asuras* are intended, as derived from the root *pi* to injure, *piyatir-hinsakarme*.

PAGE 96.

2. HAVING A MOTHER EVERYWHERE PRESENT.—*Ihelu-matarau*, of whom the mother is here and there : *Aditi* is their mother, in common with all the gods, and she is here identified with the wide extended earth, *vistirna bhumi*, according to *Sayana*.

4. PRAISES YOU IMPROPERLY.—*Yo nam statat* is explained by the commentator, he who may praise you badly, *kutsitam stuyat*.

UTTERING UNACCEPTABLE EULOGIES.—*Joshavakam vadatah* : the first is explained, *pritihetuticeana kartasyaam svayam*

apritikaram vacum, speech to be uttered with the design of gaining affection, but of itself producing disaffection or dislike: so in the *Nirukta*, 5. 22, as quoted by *Sayana*, *ya Indragai suteshu cam someshu stauti tesu na tasya ashmithah*, of him who praises you two, *Agni* and *Indra*, when the *Soma* juices are effused you do not eat (the offering): the printed *Nirukta* has, you eat, omitting the negative: of *joshavakam*, it is first said, *avijnatanamadheyam joshayitavyam bhavati*, that being of unknown name is to be propitiated: and again, *yo ayam joshavakam vadati vijanjapah na tasya ashmithah*, this person who utters, *joshavakam*, repeating incessantly, or silently, propitiatory prayer of various object, of that man, you two do not eat the offering.

5. ONE OF YOU.....PROCEEDS IN THE COMMON CAR.—*Vishucho ashvan yugujana iyate ekah samane rathe*: the one is *Indra*, who, as identical with the sun, goes over the world in a car which is common to him and *Agni*, as being also identified with the sun: the same identity being kept in view, *Indra* yokes the multiform horses, months, weeks, days, to a monoforn car, or the year.

6. ANIMATING THE HEAD.—*Hitei shiras*, literally, exciting the head, which is the whole of the text, is explained *praninam shiro prerayitri*, urging or animating the head of living beings: or it may apply to the dawn, as being headless, *shiras tyuktwa manyam ashiraska sati*, she having abandoned the head, being of herself headless, though what they may mean is doubtful: so *Sama-Veda*, 1. 281, and *Yajush*, 33. 93: *Mahidhara*, after proposing the same interpretation as *Sayana*, suggests another, in which he refers the epithets to *rach*, speech, *apad*, footless, meaning prose, *gadyatmika*, and so on, but this is obviously fanciful.

THIRTY STEPS.—The thirty *muhurtas*, the divisions of the day and night.

PAGE 97.

4. *Sama-Veda*, II. 203.

5. *Sama-Veda*, II. 204, *Yajur-Veda*, 33. 61.

6. OPPRESSIONS COMMITTED BY THE PIOUS, ETC.—

Hato vritrang-arya hato dasani, *vritrani* and *dasani*, being neuter, can scarcely signify *aryas* and *dasas* themselves: therefore the Scholiast interprets them *aryaih* and *dasaih kritani*, things done by them severally, that is, *upadravajātani*, things generated by violence or oppression and the like: also *Sama-Veda*, II. 205.

PAGE 98.

9. This and the two preceding occur *Sama-Veda*, II. 341—343.

12. *Sama-Veda*, II. 499—501.

PAGE 99.

1. DIVODASA.—The *Vishnu Purana* makes the father of *Divodasa*, *Bahuvashva*, but this is a various or erroneous reading: it is another representation of the name *Bandhyasvan*: a MSS. of the *Vayu Purana* is cited in the note for the reading of our text, *Badhryashva*. *Vishnu Purana*, p. 454, note 51.

THE CHURLISH NIGGARD THINKING ONLY OF HIMSELF.—*Pani* as usual.

2. WITH IMPETUOUS AND MIGHTY WAVES.—In the first stanza *Sarasvatī* has been addressed as a goddess: here she is praised as a river: the confusion pervades the entire *Sukta*.

LIKE A DIGGER FOR THE LOTUS-FIBRES.—*Bisu-kha* *īa*, *bisum khaṇati*, who digs the *bisa*, the long fibres of the stem of the lotus, in delving for which he breaks down the banks of the pond.

3. *VRISAYA*.—*Vrisaya* is a name of *Tvashtri*, whose son was *Vritra* : in *Sayana's* introduction to the *Black*, or *Taittiriya Yajush*, a curious legend is related, intended to illustrate the importance of correctly accentuating the words of the Veda : *Indra*, it is said, had killed a son of *Tvashtri*, named *Vishvarepa*, in consequence of which there was enmity between them, and, upon the occasion of a *Soma*-sacrifice, celebrated by *Tvashtri*, he omitted to include *Indra* in his invitations to the gods : *Indra*, however, came an uninvited guest, and by force took a part of the *Soma* libation ; with the remainder *Tvashtri* performed a sacrifice for the birth of an individual who should avenge his quarrel and destroy his adversary, directing the priest to pray, now let a man be born and prosper, the killer of *Indra* : in uttering the *Mantra*, however, the officiating priest made a mistake in the accentuation of the term *Indraghataka*, slayer of *Indra*, in which sense, as a *Tat-puruṣa* compound, the acute accent should have been placed upon the last syllable ; instead of which the reciter of the *Mantra* placed the accent on the first syllable, whereby the compound became a *Bahuvrīhi* epithet, signifying one of whom *Indra* is the slayer : consequently, when, by virtue of the rite, *Vritra* was produced, he was foredoomed by the wrong accentuation to be put to death by *Indra*, instead of becoming his destroyer : *Taittiriya Yajush*, p. 43.

THOU HAST ACQUIRED FOR MEN THE LANDS, ETC.—*Kṣitibhṛgo* *amiravindo* *viśam ebhṛgo* *asraṇaḥ* may also admit of a different interpretation, according to *Sayana*, or, thou hast shed poison upon them, or destroyed them.

PAGE 100.

9. BRING TO US HER OTHER WATER-LADEN SISTERS.—*Ati suasriranya ritavari* : *ati* is put, it is said, for *atini*, to lead over or beyond, or in the order of the text, *ati dwishah*, may the other sisters overcome those who hate us.

10. SEVEN SISTERS.—*Saptaswasa* : either the seven metres of the Vedas, or the seven rivers.

12. SEVEN ELEMENTS.—*Saptadhatu*, as before, either the metres or the rivers.

13. AMONGST THEM.—*Asu*, amongst them, divinities, or rivers, *devatanam nadinam madhye*.

VAST IN CAPACITY AS A CHARIOT.—*Ratha iva brihati vibhucane krita* : made great in vastness, like a chariot created by *Prajapati*, so created, *vibhucane*, *vibhutwaya*, for greatness or vastness.

14. REDUCE US NOT TO INSIGNIFICANCE.—*Ma apaspharish* : *sphara*, it is said, means increase, greatness, prosperity ; with the prefix, it implies the reverse, *aprasaviddhan* *ma karshish*, do not make us unimportant or abject.

PAGE 101.

6. FROM OUT OF THE LAP OF THE WATER.—*Araso nirupasthat*, from the womb of the water, *jalasya yoneh*, *samudrad*, *adbhato nir agamayatan* : see vol. I p. 180.

7. YOUR TRIUMPHANT CHARIOT.—Vol. I p. 182, verse 20, etc.

VADHURIMATI.—Vol. I p. 181, verse 13, etc.

PAGE 102.

SHAYU.—Vol. I p. 183, verse 22, etc.

8. WHO IS ASSOCIATED WITH THE RAKSHABAS.—*Rakshoyoge* is explained *Rakshasam swamine*, *prerakaya va* :

or, *Rakshobhir yuktayo yajtave*, one who sacrifices, assisted or joined by the *Rakshasas*.

9. AGAINST THE MALIGNANT MENACES OF MAN.—*Droghaya chid vacchase anaraya* is explained, *abhidrohataṁkaga manushyaxambhandine vacchamaya eva*.

10. WELL-GUIDED CHARIOT.—*Nrivato rathena*, having a leader, a driver; or *nri* may mean a horse.

WITH EXCELLENT WHEELS.—*Antavaischakraih* The commentator explains the adjective *anikrishtaih*, with not inferior wheels.

WITH SECRET INDIGNATION.—*Sanutgena tyajasa* are explained *tirohiteṇa krodhena*.

PAGE 103.

5. LEADERS AND GUIDES.—*Nara-nrityu* would be, literally, guides and dancers.

YOU HAVE EXCELLED BY YOUR DEVICES, ETC.—It is not very clear what is intended: the Scholiast refers to the legend of the *Ashvins* carrying off in their car the daughter of *Surya* from the other gods, as narrated in the *Aitareya Brahman*, iv. 7.

8. NUTRITIOUS AND INVARIABLE FOOD.—The expression is singular, *dhenum na isham pinvatam asakram*, literally, give us a cow, food, that does not stray. *Sayana* explains *dhenu* by *pinayitri*, gratifying: or *isham* may be the adjective for *eshaniyam*, give us a desirable cow.

PAGE 104.

9. We have nothing in this verse but epithets; in the first half, *riḡre ragheḡ*, two straight-right-going, require some such noun as *vadave*, mares; to *shatam*, a hundred, the Scholiast supplies *gavam*, of cows: and to *pakva*, for *pakvāḡ*,

he adds, *annasi*, viands : in the second half we have *hiraṇinah annad*, *diṣṭin dasha*, ten golden to us handsome, i.e., *rathan*, cars, understood ; and again, *vasasah abishachak* *riṣhvan*, obedient, valorous, handsome—what ! we must ask the Scholiast. The answer is, *puruṣan*, men. If we render the stanza literally, it is utterly unintelligible : the greater part of the *Sukta* is very obscure.

3. KING.—*Āvāṇ* is rendered by *Sayana*, *rashmuyah*, rays ; one of its meanings it is true, but rather incompatible here with the verb *cahanti*, *vehunt*.

PAGE 105.

1. MAKES VISIBLE HUMAN BEINGS.—*Udgirati manushih prajah*, is, literally, vomits them, i.e., brings them up out of darkness into light.

IN THE NIGHTS.—*Ramyasu*, for *yamyasu*, *ratrishu*, *r* being substituted for *y* : see the similar change in Burman articulation.

PAGE 106.

1. THAT EVER CHERISHES ALL THAT, ETC.—The phraseology is obscure, *martteshu anyad dehase pipaya*. It is amplified by *Sayana*, *tad rupam* (*marutam*), *martyaloke anyad oshudhi-tanarpatyadikam kaman doghdum apyayayati*, that form of the Maruta causes one or other thing in the world, as herbaceous plants, forest trees, and the like, to flourish, so as to milk or yield what is desired.

PRISHNI.—*Prishni* is said here to imply the firmament, which, by the influence of the winds, sends down its milk, i.e., rain, once, i.e., at the rainy season.

PAGE 107.

4. BEING ALREADY IN THEIR HEARTS.—The Maruts are here regarded as identical with the *Pṛanah*, vital airs.

5. **PLUNDERERS OF THEIR WEALTH.**—The words are unusual, and the construction elliptical and involved : he pacifies those *na ye stawa ayaso mahna su chid*, who now are thieves going with greatness verily ever.

6. **UNITE BY THEIR STRENGTH.**—By the rain, which may be said to form a bond of union between heaven and earth.

8. **DESPOILER OF THE HERDS OF HIS ARDENT FOE.**—*Sa vrajam darta parye adha dyoh*, is explained, *sa gavam sangham darayita sangrame—dyoh*, is rendered by *vijigishor va shatrah*, of one desirous to overcome, or an enemy.

PAGE 108.

11. **THE PURE AND EARNEST PRAISES, ETC.**—*Divah shardhaya suchayo manisha girayo napa ugra aspridhran*, is, literally, of heaven for the strength pure praises mountains, like waters fierce have vied : *Sayana* renders *divah* by *stotuh*, of the praiser or worshipper ; *shardhaya*, *marudaya*, for the strength of the *Maruts* : and *giri* by *megha*, a cloud : the line is a fair specimen of the whole *Sukta*, which is very elliptical and obscure.

PAGE 109.

5. **YOUR COURSES ARE UNOBSTRUCTED.**—*Spasho adabdhatao amura*—the Scholiast explains, *spashah* by *rashmayas*, *chata* by, rays, or perhaps reins, or goings, which are *ahimsita*, uninjured, *amudha*, not bewildered.

6. **AS IF WITH A PILLAR.**—*Upamad iva—upamat* is explained, *sthuna*, a post or pillar—the post to which a calf is tied, according to the commentator.

8. **WITH HIS PRAYERS.**—Literally, with his tongue, *jihvaya*.

9. **EXTERMINATE ALSO.**—There is no verb to govern the objects specified, and the Scholiast brings on, from the

preceding verse, *vichayiahtam*, *vinashayutam*, destroy: the expressions in the second half of the stanza are somewhat equivocal, *na ye devasa ohaso na marta ayajnasacho apyo na putrah*: *ohaso* is explained, *vahanasadhanena*, by the means of conveying—wishes it may be supposed, i.e., *stotrena*, by praise: *apyah* is rendered *karmavantah*, doing acts, from *apas*, *opus*, but not sacrificing, or sacrificing in vain; *eritha karmani kurvantah*: *na putrah*, not sons, is rendered *opri-nantah*, not pleasing, or satisfying.

10. YOU DO NOT ASSOCIATE WITH OTHER DIVINITIES.—

Na kir decebhir yatathah, you do not go, *gachhathah*, with other gods; *anyair devai saha*: you are not associated with them at sacrifices.

PAGE 110.

11. YOUR BOUNTY IS UNLIMITED.—

Yuvor askridhoyu: there is no substantive: the Scholiast supplies *yuvabhyam deyam grihadikam avichehhiannam bhavati*, that which is to be given by you, as houses and the like, is unchecked: *askridhoyu* is explained by *Yaska*, long-lived, *akridhwayuh*, *kridhu* meaning short, or *nikritam*, cut off; and he cites a text in which it is associated with *ajara*, as *yo askridhoyur ajarah naranam*, who is long-lived, free from decay, an occupant of heaven. *Nri.* vi. 3.

PAGE 113.

8. YOU HAVE THREE TIMES CONQUERED THOUSANDS.—

Tredha sahasram vi tad airayetham, vyakrametham: the passage is somewhat doubtful: the treble manner or kinds, it is said, mean the world, the Vedas, and speech: *lokatreda-vyagatmana tridha sthitam*, being in three ways, consisting of speech, the vedas, the world; *sahasram, amitam*, unmeasured,

infinite. *Sayana* cites the *Āitareya Brāhmaṇa* for an explanation, which, with his own scholia, imports, that after *Indra* and *Viṣṇu* had overcome the *Asuras*, *Indra* said to them, we will divide the universe with you: whatever *Viṣṇu* traverses with three steps shall be ours, the rest shall be for you: to which the *Asuras* consented. With his first step *Viṣṇu* traversed the three worlds: with his second he traversed, *śichakrame*, what that means must be left to the Brahmins, the *Vedas*; and with the third he crossed over all speech: *sarvasya vācho अपरि त्रितयम् पदम् प्रक्षिप्तवान्*, so that, in fact, nothing was left for the *Asuras*: so far *teodha* is somewhat made out: but what is the meaning of *sahasram*? To this it is answered, that it implies infinite, or the whole, which is necessarily implied by combining all worlds, all *Vedas*, all modes of speech. *Sayana* also quotes the *Taittiriya*, seventh *Kaṇḍa*, for the meaning of *sahasra*, being here, *sarvam jagat*, the whole world. *Āit. Brāhm.* vi. 15.

1. *Sama-Veda*, I. 378; *Yajur-Veda*, 34. 35.

PAGE 114.

4. PRAY TO YOU FOR HAPPINESS, ETC.—*Itate sumnam iṣṭhaye*, ask happiness for the sacrifice: for, *Sayana* observes, when there is happiness, sacrifices proceed, *sukhe sati yagah pricortante*.

PAGE 115.

3. GOLDEN-TONGUED.—*Hiranyajihva* may also mean one whose speech is pleasant and beneficial, *kita ramaniya vak*. *Mahidhara* says that *jihva* may imply *jwala*, flame, when the epithet will signify, he whose light or heat is beneficial.—*Yajur.*, 33. 69.

5. LIKE AN ORATOR.—*Upavakta-iva*, like one who addresses or advises.

6. *Yajur-Veda*, 8. 6; *Mahidhara* interprets *vama*, which *Sayana* renders *dhanam*, by *karmaphalam*, the reward of holy acts or sacrifice, both interpreting it as usual, *vananiyam*, that which it is desirable to obtain, and which will apply equally to wealth or reward: *kshaya* he renders residence, and *bhureh*, *bahukalinasya*, long protracted, that is, residence in heaven, *Surganivasah*.

PAGE 116.

1. In the first instance it is said *Brihaspati* was born of the seed of *Prajapati*, afterwards from the *Angirases*, upon the authority of the *Aitareya Brahmana*, where a strange and filthy legend is told of the origin of various deities from the seed of *Prajapati* converted into burning coals: from some of these proceeded, it is said, the *Angirases*; and afterwards, from other cinders, not yet cool, *Brihaspati*: this, however, does not agree exactly with the text, in which *Angirasa*, as a patronymic, implies the descent of *Brihaspati* from *Angiras*. *Aitareya Brahmana*, III. 34.

PAGE 117.

1. POSSESSORS OF THE SEVEN PRECIOUS THINGS.—*Sapta ratna dadhana*: no explanation is given by the Scholiast as to what they are.

2. KEEP OFF NIRRTI.—*Nirrti* is here interpreted *alaksami*, misfortune and poverty.

3. SET FREE THE PERPETRATED INIQUITY, ETC.—That is, disease is regarded as the consequence and evidence of some committed sin; and the removal of the malady is proof of its expiation.

1. IN THE FRONT OF BATTLES.—*Partikam rupam*: *Mahidhara*, *Yajur-Veda*, 29. 58, explains it, front of the army,

senamukham : the whole *Sukta* occurs in the *Yajush*, with the exception of two stanzas, the ninth and fifteenth ; the first four stanzas occur in the same order, as do 38 to 51 ; the 11th, 17th, 18th are in the seventeenth *Adhyaya*, verses 45, 48, 49.

PAGE 118.

2. EXULTING.—*Samodah* is explained either, *sa*, with, *mada*, exhilaration, or *sam*, entirely, and *ad*, who devours. *Nir*, ix. 17.

3. *Nir*, ix. 18.

4. LIKE A WIFE. . . . THE WARRIOR.—*Bibhritam*, *Sayan* explains *rajanam dharayitam* ; *Mahidhara*, *dharayitam* *sram*, support the arrow. *Samaneva yosha* he considers as the singular put for the dual, the two extremities drawing close to the archer, like two women to their lover, *Strigayatha kantam agachchhatah*.

5. SHOUTING HOSTS.—*Sankah pritanah*—*Sayana* explains *sankā*, sounding together, *sam kayanti* ; *Mahidhara*, following *Yaska*, *Nir*, ix. 14, derives it from *sach*, to be assembled, or *sam*, with, *kri*, to be renowned, armies in which there are assembled, or celebrated warriors.

6. *Nir*, ix. 16.

7. THE HORSES RAISING, ETC.—*Vrishapanayo ashwah*, *pansunam varshakakhura*, with hoofs the showerers of dust : *Mahidhara* explains the epithet, *ashwawara*, riders : *vrishah ashwah haste yesham te ashwaturah*, and makes it the nominative to *kriñvate-ghozhan*, calling out, *jaya, jaya* ; but he again refers the verb to *ashwa*, the horses make a noise : *heshadi shabdan*, neighing, and the like.

8. THE JOY-BESTOWING CAR.—*Rathavahanam*. *Mahidhara* explains *anas*, a cat, or truck on which the car is placed.

PAGE 119.

9. THE GUARDS OF THE CHARIOT.—*Pitarah* is the only substantive in the text, which both Scholinasts render *palayitarah*, guards, defenders, a body of spearmen, *shaktivantah*, apparently, attendants on the war chariot of the chief: *Mahidhara's* explanation of this verse is much the same as *Sayana's* with some trifling variations.

10. THE OBSERVERS OF TRUTH.—*Ritavidhah raksha*, which occur in the second half of the verse, are retained in their places by *Mahidhara*: oh deities, *deva*, *rakshatasman*, protect us: both commentators affirm that *raksha* in the singular is put for *rakshata* in the plural: the verse, however, seems out of place.

11. DEER IS ITS POINT.—*Mrigo asya danta*, the deer is its tooth: that is, according to *Sayana*, the horn of the deer: *Mahidhara* and *Yaska* make *mriga* an adjective, that which seeks or reaches the enemy. *Nir.* ix. 19.

WITH THE SINEWS OF THE COW.—*Gobhish sannaddha*: all the commentators agree that this means *govikarish snayubhish*, with tendons derived from the cow.

13. SKILFUL CHARIOTEERS.—*Prachetasah* is applied by *Yaska* ix. 20, and *Mahidhara*, to *ashwan*, the intelligent horses; but *Sayana* is better advised, as there is no other nominative to the verbs *jaghanti* and *jighnate*.

14. So *Yaska*, ix. 15. *Mahidhara* suggests another interpretation, and explains *hastaghna*, a shield, as well as the guard of the fore-arm.

WITH ITS CONVOLUTIONS.—*Akhirina bhogaih*: the latter is rendered *sharirena*, with the body, by all the interpreters.

15. THE GROWTH OF PARJANYA.—The stem of the arrow, formed of the *shara* reed or grass, growing in the rainy season.

16. *Sama-Veda*, II. 1213; *Yajur-Veda*, 17. 45.

PAGE 120.

17. LIKE SHAVEN-HEADED BOYS.—*Kumara vishikha im*, like boys without the lock of hair left at shaving; *mundita mundah*, shorn-headed; the point of comparison is not very obvious, but it may mean, that the arrows fall where they list, as boys before they are left with the lock of hair, before the religious tonsure, play about wherever they like. *Sama-Veda*, II. 1216; *Yajur-Veda*, 17. 48.

18. MAY VARUNA AMPLIFY THY AMPLE FELICITY.—*Uror-varigo tarunas te krinotu*, may *Varuna* make the increase of the large; that is, according to *Sayana*, *sukham*, happiness; *Mahidhara* applies the phrase to the *varma*, or mail, may he make it ample of ample. *Sama-Veda*, II. 1220; *Yajur-Veda*, 17. 49.

19. *Sama-Veda*, II. 1222: it adds to *brahma varma mamantaram*, *charma varma mamantaram*, my best happiness, my armour.

PAGE 121.

MANDALA VII.

1. *Sama-Veda*, I. 72: the printed copy reads, *athavya*; *Sayana* explains it, *agamyā-atamavat*, not spreading or dispersing.

3. WITH UNDECAYING RADIANCE.—*Ajasmaya surmya*—*Mahidhara* gives to *surmi*, for one meaning, *samitkashtham*, kindled wood; or it may mean an iron stake or post, red hot: it is therefore, figuratively, flame. *Yajur-Veda*, 17. 76; also *Sama-Veda*, II. 725.

PAGE 122.

7. JARUTHA.—*Jarutha* is explained the harsh-voiced, or the threatening, *Rakshasam parushashabdakarīnam*.

PAGE 123.

20. DO YOU EVER CHERISH US WITH BLESSINGS.—*Yuyam. puta swastibhih suda nah*, the burthen of numerous *Suktas*, both prior and subsequent: *yuyam* is considered equivalent to *tvam*, the plural being put honorifically for the singular; but in a subsequent recurrence of the passage, verse 25, the Scholiast interprets it, thou and thy attendants, *yuyam teat parivarashcha sarve*.

PAGE 124.

23. TO WHOM THE DEVOUT SOLICITANT INQUIRING APPLIES.—*Yam suris arthi prichchhamana*, etc., the inquirer is supposed to ask, either where is the liberal giver of the wealth for which he prays, or who is that *Agni* to whom the petition is to be addressed.

25. This is a repetition of verse 20.

1. KINDLED.—*Samiddham*: here, as usual, it implies one of the *Apris*, or forms of fire, although used as an epithet.

2. BOTH KINDS OF ORLATIONS.—Oblations of *ghī* and libations of *Soma*, or other offerings. *Nir.* VIII. 6.

PAGE 125.

3. *Tannuapat*, who usually comes next, is omitted, because, according to *Sayana*, the *Sukta* is called an *Apri Sukta*, *Apri shabdoktatean-idam Tannuapat rakitam*.

AGNI WHO IS TO BE ADORED BY US.—*Ilonyam Agnim* is the *Ilita* of the other *Apri Suktas*: the verb is *mahema* in the first person plural, the Scholiast says, substituted for the second, do you (priests) worship.

5. THE DOORS OF THE SACRIFICIAL CHAMBER.—The doors are always named amongst the *Apris* : the second half of the stanza is obscurely constructed, although the sense may be made out, *Purvi shishum na matara rihane samagravo na samaneśhu-anjan* : literally, the prior (or eastern) calf like two mothers licking rivers, like in sacrifices they anoint : the Scholiast explains *purvi-prugagre juhupabhrītan*, the two ladles—the *juhu* and *upabhrī*—placed at sacrifices with their ends to the east.

8. ILA WITH GODS AND MEN.—*Ila devebhir-manushyebhir agnīh* : the Scholiast here changes the order, and associates *Ila* with men, and *Agni* with the gods ; but, as before remarked, it is not clear what *Agni* has to do here amongst the goddesses, unless the name were in apposition with *Ila*, the *Agni Ila*. This and three following verses are repeated from the second *Ashtaka*, see vol. II. p. 202 : in such cases *Sayana* does not usually repeat his comments, but here he says, as some interval has occurred he does so summarily : he does so, also, with one or two variations of explanation of no great importance.

PAGE 126.

1. *Sama-Veda*, II. 569.
2. *Sama-Veda*, II. 570 ; *Yajur-Veda*, 15. 62.
3. *Sama-Veda*, II. 571.

PAGE 127.

4. THOU SPREADEST WITH THY FLAME, ETC.—*Yatam na dasma juhva vivakshi* is explained, *Darśhaniyagner twam yatam iva jwālaya kashtadinī bhakṣayasi*, when thou eatest wood and other things like barley, with flame.

7. PROTECT US, AGNI, WITH THOSE, ETC.—*Tebhir amitair mahobhish śhatam purbhir-ayasibhir nīpahi* is literally

rendered in the text according to the interpretation of *Sayana*; he gives no explanation of what is meant.

10. See page 124, verse 25.

PAGE 128.

3. AS WHITE (SHINING) IN THE PRINCIPAL STATION.—*Arya devasya sanzadi anike yam martasah syetam jagribhre*, is rendered literally according to the obvious purport of the words, confirmed by the Scholiast: what it means is not so clear.

6. DEVOID OF BEAUTY.—*Mapasah, rupa ruhita*: *apasas* is a synonym of *rupa* in the *Nirghantu*.

PAGE 129.

7. WEALTH IS COMPETENT TO THE ACQUITTANCE OF DEBT.—*Parishadyam hi aranasya reknas*, may also mean, *anrinasya dhanam parihartavyam*, the wealth of one not indebted is to be accepted.

ALTER NOT THE PATHS OF THE GENERATION OF A BLOCK-HEAD.—*Achetanasya na patho viduksha*, is, literally, consume not the paths of the universe; but *Sayana*, following *Yaska*, *Nir.* III. 2, explains it, *avidushah putrotpadana pramukhan margam na vidudushah*, change not (*dush*, *vaikritye*) the principal paths of begetting a son of the unwise.

8. ONE NOT ACQUITTING DEBTS.—*Arana* is explained in this place *aramamana*, one not pleasing or delighting; in the preceding verse it is rendered *Anrina*, one free from debt, implying not only literal debt, but the obligations due to men, progenitors and gods.

THEREFORE LET THERE COME TO US A SON, ETC.—This looks like a prohibition of adoption, confining inheritance

either to direct descent through a son, or to collateral descent through the son of a daughter: *Nir.* iii. 3: this verse is considered as an explanation of the preceding, the drift of the two being the preference of lineal male descent.

10. See last verse of preceding *Sukta*.

PAGE 130.

3. *PURU*.—In a former passage, vol. i. p. 97, v. 7, *Purave* occurs as an epithet of *Sudas*, one who fills or satisfies with offerings: *Tridhatu* is here interpreted *Antariksham*.

7. *DRINKEST THE SOMA.....LIKE VAYU*.—According to *Sayana*, in the cups dedicated to two deities the libation is offered first to *Vayu* or to *Vaishvanara*: or it may be explained, thou drinkest or driest up water like the wind.

PAGE 131.

1. *Soma-Veda*, i. 72: the reading rather differs.

1. *SALUTE THE DEMOLISHER OF CITIES*.—*Danum vande*: the first is interpreted by *Sayana*, *puram bhetaram*.

4. *GUIDED THOSE PRAISING HIM, ETC.*—*Purvash-chakara aparam ayayijun* is explained, *Agnir mukhya san ayajamanan aparant jaghanyan chakara*; or it may be rendered he who enlightens by the manifestation of dawn those praising him in the night.

5. *BAFFLED THE DEVICES OF THE ASURAS*.—*Dehyo anamayat*, has bowed or humbled, is the sense of the verb: that of *Dehyah dehairupachita*, connected with, or collected bodies, is not so obvious: the Scholiast interprets it, *Anurir vidya*, the learning or science of the *Asuras*.

PAGE 132.

7. *FROM THE FIRMAMENT, ETC.*—*A samudrad, overad, a parasmad, diva a prithivya*, or it might be from the lower firmament, from the higher, from heaven, from earth.

4. WHO MAY CONVEY THEIR ORATIONS.—The text has only *ya esham*, who, their: the Scholiast supplies the rest.

PAGE 133.

7. See page 124, verse 25.

1. *Sama-Veda*, I. 70.

4. IS GREATLY CELEBRATED.—*Bharatasya shrinve, yajamanasya prathito bhavati*, is *Sayana's* explanation: *Mahidhara, Yajush*, XII. 34, interprets it, *yajamanasya ahvanam shrinoti*, he hears the invocation of the worshipper.

PAGE 134.

6. ILLUSTRIOUS IN BOTH HEAVEN AND EARTH.—*Dvibrahmah, dvayoh sthanayor, mahan*, is *Yaska's* interpretation, cited by *Sayana*, who himself proposes *vidya karma-bhyam brihan*, eminent in both wisdom and devotion.

7. Same as last verse of the preceding *Sukta*.

PAGE 135.

3. HE HAS ENTERED INTO THE NASCENT PLANTS.—*Prasava a vivesha*: the first is explained, *jayamana oshadhik*.

PAGE 137.

1. *Sama-Veda*, II. 654—656.

PAGE 138.

3. WATCHEST OVER ALL CREATURES, ETC.—*Vaishvanara brahmane cinde gatum*, know, or find, to go according to the prayer or praise: the sense is not very obvious.

PAGE 139.

3. *Sama-Veda*, II. 731.

7. THE APPROACHABLE.—*Nakshya upagantavya* ; *nakshati*, *evyapti-karma*, from *naksh*, to pervade.

THE RIGHTEOUSLY GLORIFIED.—*Sutiram* is here interpreted *kalyanastotrikam*, the object of auspicious or pious praise.

9. PRAISE IS ADDRESSED TO THEE.—The text has only *upakshara sahstrini*, imperishable, thousand-fold, near ; the Scholiast supplies the substantive *vak*, speech or praise, and the prefix *upa* implies the compound verb *upayati*, approaches.

PAGE 140.

13. *Sama-Veda*, I. 24.

1. The UNOINSTRUCTED.—*Aratim gantaram*, the goer, or *Swaminam*, lord ; *Mahidhara*, *Yajur-Veda*, xv. 32, explains it, either having sufficient understanding, *paryapta-matim*, or one never desisting from activity, *uparamarahitam sudodyamayutam* ; the verse recurs, also, *Sama-Veda*, I. 45. 2. 99.

2. This and the preceding are curiously blended in point of arrangement in the *Yajur-Veda*, 15. 32—34 ; also *Sama-Veda*, II. 100. *Mahidhara's* interpretation differs in some respects from *Sayana's*, especially as regards the last phrase, *vasunam devam radho jananam* : *Sayana* explains it, *tam devam vasukanam jananam vasishthanam radho havir-abbigachchhatu*, as in the text : he proposes, also, *agnir vasunam dhananam madhye devam atyantoprakshamanam dhanam yajamananam*, may *Agni*, who harnesses, etc., be grateful of the brilliant wealth of the worshippers amongst riches. *Mahidhara*, connecting it with what has preceded, renders the whole, *Agni* goes quickly where the worship of the *Vasus*, *Rudras*, and *Adityas* is celebrated, and the sacrificial wealth of the worshippers is offered.

PAGE 141.

5. THE ASSISTANT PRIEST.—The *Potri* : he had just been called the *Hotri*.

5. *Sama-Veda*, i. 61.

6. WHO OFFERING WORTHY PRAISE IS PROSPEROUS.—*Sushanso yashcha dakshate*, offering good praise, may indicate either a son or the *Hotri*, according to *Sayana*, who completes the phrase thus, *yo varidhate tam vardhaya*, increase him who increases.

7. WHO ARE LIBERAL, OPULENT, AND THE BESTOWERS, ETC.—*Yantaro ye maghavanō jannam urvan dayanta gonam*, is rendered by *Mahidhara*, may those who, amongst men, are self-restrained, opulent, and donors of butter and offerings : translating *urvan annavishesham purodashadin*, and understanding by *gonam* the products of the cow. *Yajur-Veda*, 33. 14 : also *Sama-Veda*, i. 38.

8. ILA, BUTTER-HANDED.—*Ila ghrīṭahasta* : the name is explained, *annarūpa havīrtakshana devī*, a goddess, the impersonation of food, that is, of sacrificial food, or the oblation personified.

11. POUR OUT THE CONTENTS AND REPLENISH THE VESSEL.—*Udā śinchadhvam upa ca prinadhvam*, and sprinkle and fill up, is the whole of the text : the Scholiast would seem to apply the first to the vessel, and the second to *Agni*, *Dhruva grahena hotri, tee twayi chomasam purayata, cha Agnaye Somam yachchhata, ityarthah* : the meaning is, both fill the vessel with the *dhruvagraha* and present the *Soma* to *Agni*. *Sama-Veda*, i. 55. 2. 863.

PAGE 142.

12. *Sama-Veda*, 2. 864.

1. IN THY GIFT.—Literally, in thee, *tre, twayi*.

2. WITH THE PRECIOUS METALS.—*Pisa*, silver or gold, and the like : *rupena hīranyadina* *va*, or *rupa* may mean beauty.

5. CONVERTED THE VEHEMENT AWAKENING IMPRECATION, ETC.—*Sardhantam śinyam uchatharya śhapam sindhunam akrinod ashastih*, is explained, *utsahamanam bodhhamanam stotuh śhapam abhishastih sindhunam akarot*, he made the exerting awakening curse of the praiser the imprecations of the rivers : some legend is perhaps alluded to, but it is not detailed : the only other explanation furnished by *Sayana* is *viśhvarupodbhavam atmāno abhishapam*, the imprecation on him (*Indra*) had its birth in *Viśhvarupa* : see vol. III. p. (I), note.

6. INDRA RESCUED HIS FRIEND.—The legend, such as it is, is very obscurely told : as *Indra* saved one of the two, *Sudas*, *Sayana* infers he slew the other, *Turvasham avadhīt*, but why does not appear : nor does it follow from another proposed rendering, understanding by *Matsyaso nishitah*, not fishes limited to water, but the people of the country *Matsya* attacked by *Turmaha*, *tēna matsyajanapada badhitah* : again, the expression, *Śhrushtim chakruh*, as applied to the *Bhrigus*, is rendered either *Ashupraptim chakruh* or *sukham Turvashasya chakruh*, making the *Bhrigus* and *Druhyas* the allies of *Turvasha*.

7. THOSE WHO DRESS THE OBLATION, ETC.—The terms so rendered are severally, according to the Scholiast, denominations of persons assisting at religious rites, *viz.* *Pakthasah*, the *havisham pachakah*, cooks of the butter offered in oblation ; 2. *Bhalanazah*, *Uhadra pachinah*, speakers of that which is lucky ; 3. *Alinazah*, *tapobhir apnavriddhah*, not eminent by

austerities; 4. *Pishaninah*, having black horns in their hands for the purpose of scratching *kanluyanartham*, the same as *dikshitah*, having undergone the preliminary purification called *Diksha*; and 5. *Shivasah*, *yugadina sarvasya lokasya shivakarah*, the makers happy of all people by sacrifice and the like.

PAGE 144.

8. SLEEPS IN DEATH.—Killed by *Sudas*: the application of these incidents to whom is entirely the work of the Scholiast.

9. *Indra* is said to have repaired the banks of the river so that the waters—*iyur artham na nyartham*—went to their object, that is, their former bed, not below or beyond it: the enemies *Amitran* are called *radhrivachah*, which *Sayana* explains *jalpakan*.

13. SEVEN KINDS OF CITIES.—*Purah sapta* would be rather seven cities; but *Sayana* renders it *nagarah sapta prakarah*: perhaps the last should be *prakarah*, seven-walled.

PAGE 145.

CONQUER IN BATTLE THE ILL-SPEAKING MAN.—*Jeshma purum manushyam mridhravacham*, which we have had before in the same sense of speaking imperfectly or barbarously: *Sayana* here renders it *badhavacham*, which is rather equivocal, but may mean threatening, whose speech is obstructive or adverse.

14. SIXTY-SIX THOUSAND SIX HUNDRED AND SIXTY.—The enumeration is very obacutely expressed, *shashtih shata shat sahasra shashtir adhi shat*, literally, sixty hundreds, six thousands, sixty, with six more: *Sayana* understands by *shatani*, thousands, *sahasranityartham*.

17. INDRA HAS EFFECTED A VALUABLE DONATION. ETC.—*Sayana* says, these three impossible acts are specified as illustrations of the wonderful power of *Indra*, to whom they are possible.

18. BHEDA.—*Bheda*, who breaks or separates, may mean, *Sayana* says, an unbeliever, *nastika*; or it may be the name of an enemy of *Sudas*.

19. OFFERED TO HIM AS A SACRIFICE, ETC.—*Balim shirshani jabhrur-ashwani* may mean also, according to the Scholiast, they presented the best horses taken; but *bali* more usually imports a sacrifice.

PAGE 146.

21. THE DESTROYER OF HUNDREDS OF RAKSHASAS,—*Shatayatu*; that is, *Shakti*, the son of *Vasishtha*, the father of *Parashara*. *Vishnu Purana*, p. 4, and note.

23. THE EXCELLENT AND ACCEPTABLE GIFTS MADE TO ME.—*Smaddishayah*, an epithet of *Ashwah*, understood, is explained, *prashastatisharjanashradddhadidanangayukta*, being or having part of a donation made in the belief of presenting what is excellent.

PAGE 148.

9. BY THEIR PRAISES HAVE APPROPRIATED THE WEALTH OF THE NUGGARDS.—*Ye te havyebhir, vi panin adashan*: the connection of *havyebhir*, *stotrain* with what follows is not very obvious: the rest is explained, *apradanashilan vanijo apidhanani visheshenadapayan*, they have made to give, or have mulcted, especially in their riches, those traders who are not donors of offerings.

PAGE 149.

7. WHICH THE PRIOR HAS GIVEN TO THE POSTERIOR, ETC.—*Yad Indra puroo aparaya sikshan*, what the father has

given to the son, or the elder to the younger brother; and so in the next case, that which the father receives from the son, or the elder brother from the younger.

PAGE 150.

10. MAY THERE BE POWER IN THINK ADORER.—*Vasvi shu te jaritre astu shaktih* is explained *atyanta prashastasu stutishu tava stotre samarthyam astu*, as in the text.

PAGE 151.

5. LET NOT THE RAKSHASAS DO US HARM.—*No vandano vedyabhih* are rendered by *Sayana vandanani, rakshansi, and prajabhyah*.

THE UNCHARTE.—*Shishnadevah, abrahmucharaya ityarthah*, following *Yaska*, iv, 19, but it may have the sense of those who hold the *Linga* for a deity.

7. THE OLDER DEITIES.—*Devas chit purve*, the *Asuras*, who, in the received mythology, are considered as older than the gods. The construction is somewhat obscure, *asuryaya kshatraya anumamire sahasi*; *anu*, *Sayana* says, implies inferiority or privation, according to the *Sutra* of *Panini*: *Hine*, I. 4. 86, they have confessed inferiority to thy strength: *tava balebhyo hina mamire*; *asuraya*, he renders, *balaya*, to strength, and *kshatraya* he derives from *kshadi*, to injure, *hinsayam*.

PAGE 152.

1. *Sama-Veda*, I. 398. II. 277.

2. *Sama-Veda*, II. 278, 279.

4. OF ME REPEATEDLY DRINKING THE *Soma*.—*Shrudhi havam vipipanasya adreh*, the Scholiast inserts, *mama* as *vipipana*, the frequentative of *pa*, to drink, explained *vipitavat* or *vipicat*, would be not a very appropriate epithet of *adri*.

4. TAKE TO THY NEAR CONSIDERATION THESE ADORATIONS—*Krishna dumanî antama sachema*, is explained *imani paricharanani antikatamani buddhisthani sabayabhrata san kuru*, the explanation is not very intelligible.

6. This and the two preceding occur in *Soma-Veda*, II. 1148—1150.

PAGE 153.

2. WHEN THE PLANTS GROW UP.—*Yachchhurudho irajyanta* is explained *oshudhyo caridhante*: in a former passage *shurudh* was interpreted, a cow.

3. SLAYING THE UNRESISTING ENEMIES.—*Vritronya-prati jaghanvan*: the meaning of *aprats* is not very obvious; *Sayana* explains it, *dwandwani*, twofold, doubled.

4. *Yajur-Veda*, 33. 18: *Mahidhara* gives a totally different meaning to the first phrase, *apaschit pipyuh stargo na gacah*, the waters augment the *Soma* juice as those *Vaidik* texts by which the *Soma* is effused.

PAGE 154.

6. *Yajur-Veda*, 20. 54: the concluding phrase, which has so often occurred, *Mahidhara* considers addressed to the priests, *guyam Ritwijah*.

2. MIGHTY IN THE TWO WORLDS.—*Dwibhara*, according to the Scholiast, should be *dwibarhasah*, agreeing with *te-dwayoh sthanayoh pari eridhasya tava mano grihitam*, the mind of thee who art enlarged in both places is apprehended; what places is not explained; perhaps heaven and earth may be intended.

PAGE 155.

5. NOTORIOUS AS THE SKY IN HEAVEN.—*Divica dyam adhi na shromatam dhah*: the Scholiast gives no explanation

of the comparison: *shramatam* he interprets *shradanigam*, applicable either to food or fame.

3. WEALTH.—*Dyumnam* may mean either food or fame. Nir. v. 5.

PAGE 157.

1. *Sama-Veda*, l. 318.

2. HAST FORCED OPEN THE FIRM SHUT GATES OF CITIES.—The text has only *team hi dridha maghavan*, thou, *Maghavan*, verily the firm (plur. acc. fem.).

PAGE 158.

3. HAST CONDUCTED MEN.....OVER HEAVEN AND EARTH.—*Nrin na rodasi an ninetha*: the verb is explained *sangamayasi*, thou bringest together; *dici prithivyam cha stotrin pratishthapayasi*, thou establishest the worshippers in heaven and in earth: no notice is taken of the particle *na*; but it cannot well be the negative.

4. DOUBLY DISAPPEAR.—*Dwita avaat*: the verb is explained by *vimochana*, loosing, setting free: but there is no explanation of *dwita* or *dwidha*, twofold: perhaps it may mean now and hereafter, or body and mind, or word and deed.

PAGE 159.

2. IN THE VARIOUSLY CLAMOROUS STRIFE.—*Vicakhi* is explained *vicidha cacho yasmin pradurbhacanti tasmā yuddhe*, in that war or combat in which many words are manifested: the nominative *Shura*, heroes, gives plausibility to the interpretation.

FOR THE LONG ENJOYMENT OF THE SUN.—*Suryanya satam, chirakala, praptipartham*, for the sake of having long life: *Ayur atra surya vicakshitak*, *Surya* here expresses life.

PAGE 160.

1. *Sama-Veda*, I. 156. II. 68.

3. *Ibid.*, II. 67.

4. *Ibid.*, I. 132.

5. MAY MY WORSHIP VERILY FIND FAVOUR WITH THEE—*Tee api kratuṛ mama*, in thee even my act, means, says *Sayana*, *asmādyam stotram bhavachchitte pratishatu*, may my praise enter into thy heart.

PAGE 161.

10. *Sama-Veda*, I. 328 ; II. 1143.

11. *Ibid.*, II. 1144.

12. *Ibid.*, II. 1145.

PAGE 162.

1. *Ibid.*, I. 384 ; II. 1025.

2. *Ibid.*, II. 1026.

4. *Ibid.*, I. 293.

8. *Ibid.*, I. 285.

PAGE 163.

THE GODS FAVOUR NOT THE IMPERFECT RITE.—*Ne devasah kratunave* : *kratunah* is explained *kutsita kriya*, bad or defective act of religion : the Scholiast seems to render it, men do not become gods by such means, *deva na bhavanti*.

11. BE THE PRESERVER.—*Bodhi avita* : the Scholiast makes *bodhi* the second person singular imperative of *bhū*, for *bhava*, *b* being substituted for *bh*.

14. OBTAINS FOOD ON THE DAY OF THE LIBATION.—*Parye divi vaji vajam zishasati*, *sautye ahani sa harishman annam sesate* is the explanation of *Sayana*.

PAGE 164.

16. NO ONE OPPOSES THEE IN THE RECOVERING OF THE CATTLE.—*Na kish twa goshu vrinete*: the Scholiast explains it, *goshu namitteshu ke api twam na varayanti*, none resist or oppose thee on account of the cows.

17. ART CELEBRATED AS THE GIVER OF WEALTH, ETC.—*Dhanada asi shruto ye im bhuvantyajayah*: the Scholiast explains the last, *ye ete ojayo yuddhani bhavanti teshu api dhanadah shrutosi*.

18. *Sama-Veda*, I. 310; II. 1146.

19. *Ibid.*, II. 1147.

20. *Ibid.*, I. 238; II. 217.

21. *Ibid.*, II. 218.

22. *Ibid.*, I. 233; II. 30. *Yajur-Veda*, 27. 35.

LIKE UDDERS OF UNMILKED KINE.—*Adugha iva dhenava* occurs in the first line, and *Mahidhara*, *Yajush* 27. 36, explains it, we praise thee as unmilked kine praise their calves, which is not very intelligible; in order to make sense of it, *Sayana* inserts, the fullness of the ladles, *yatha dhenaveek kahirapur-nodhastveeno vartante tad vat somapurnachamastvecon cartamana vayam bhrisham abhishtumah*, as the cows remain with the state of the udders being full of milk, so we, abiding with the state of the ladle full of *Soma*, glorify thee.

24. *Sama-Veda*, II. 31; *Yajur-Veda*, 27. 36.

PAGE 165.

25. *Sama-Veda*, I. 309.

26. *Ibid.*, I. 259; II. 806.

27. *Ibid.*, II. 807. This, although in some places rather obscure, is upon the whole intelligible enough, and seems to be a popular *Sukta*; thirteen of the stanzas have been adopted into the *Sama-Veda*, some of them twice over.

1. WHITE-COMPLEXIONED ACCOMPLISHERS OF HOLY CEREMONIES.—The text has *Shvityachak*, which *Sayana* explains *Shvetavarnak*, white-coloured; it is a curious epithet as applied to the *Vasishthas*.

WEARING THE LOCK OF HAIR ON THE RIGHT SIDE.—*Dakshinatas kapardak*: *kaparda* is the *chuda* or single lock of hair left on the top of the head at tonsure, which, according to the Scholiast, it is characteristic of the *Vasishthas* to wear on the right of the crown of the head, *dakshine shiraso bhage*.

2. THEY BROUGHT.....INDRA.—This is explained by a legend which relates, that when the sons of *Vasishtha* had undertaken a *Soma* sacrifice to *Indra* on behalf of *Sudas*, they found that he was present at a similar solemnity instituted by the *Raja Pashadyumna*, the son of *Vayata*, on which they abused the *Raja*, broke off his sacrifice, and, by their *mantras*, compelled *Indra* to come to that of their patrons.

3. HE EASILY SLEW HIS FOX.—*Bhedam jaghana*: *Bhedu* may be a proper name.

PAGE 166.

IN THE WAR WITH THE TEN KINGS.—*Dasharajne* is explained *Dashabhi rajabhih saha yuddhe*: the same war is subsequently alluded to: see *Sukta* 83 of this *Mandala*.

4. OF YOUR PROGENITORS.—*Pitrinam*, in the gen. plur., may be used only honorifically, implying father, i.e., *Vasishtha*.

I HAVE SET IN MOTION THE AXLE OF THE CHARIOT.—*Aksham avayam*, the Scholiast interprets *rathasya aksham avayami, chalayami*, I cause to move the axle of the car, ascribing the words to *Vasishtha*, as announcing his intention to return to his hermitage.

6. THE PEOPLE OF THE TRITRUS.—The *Tritus* are the same as the *Bharatas*; according to the *Mahabharata*, *Samarana*, the son of *Riksha*, the fourth in descent from *Bharata*, the son of *Dushyanta*, was driven from his kingdom by the *Panchalas*, and obliged to take refuge with his tribe amongst the thickets on the *Sindhu* until *Vasishtha* came to them, and consented to be the *Raja's* Purohit, when they recovered their territory.

7. THREE SHED MOISTURE.—*Sayana* quotes *Shatya-yana* for the explanation of this verse: the three who send rain on the three regions of earth, mid-air, and heaven, are *Agni*, *Vayu*, and *Aditya*, and they also diffuse warmth: their offspring are the *Vasus*, the *Rudras*, the *Adityas*, the latter of whom are the same with *gyotish*, light.

9. THE HIDDEN THOUSAND-BRANCHED WORLD.—*Nir-gam sahasravalsam abhisancharanti*, they completely go over the hidden, *tirohitam*, or *durjnanam*, ignorant, *sahasra valsam*, thousand-branched, that is, *sansaram*, the revolving world of various living beings, or the succession of many births; an allusion is intended, the Scholiast appears to intimate, to the repeated births of *Vasishtha*; the plural here being put for the singular, he having been first one of the *Pradjapatis*, or mind-born sons of *Brahma*, and, secondly, one of the sons of *Urvashi*; or it may perhaps intend, by the expression *brida-yasya prakataih prajnanaih*, internal convictions or knowledge, to imply the detachment of *Vasishtha* or his sons from the world.

THE APSARASAS SIT DOWN, WEARING THE VESTURE SPREAD OUT BY YAMA.—*Yamena tatam paridhim veyanto opsarasa upasodha vasishthah* is somewhat dark: *vasishthah* has no business in this part of the construction, and must be connected with the first word in the verse, *te, te vasishthah*,

those *Vasishthas*, or that *Vasishtha*: *yanena* is explained *samvignatro*, by the restrainer or regulator of all: *karanatmano*, identical with cause, that is, by acts, as the causes of vital condition: the garb *paridhim*, *castram*, spread, *tatam*, by him, is the revolution of life and death: *janmadipracahah*, weaving, *ayantah*, as the masc. plural, should agree with *vasishthah*, but *Sayana* connects it with *apsarasah*, the nymphs, or, more properly, the nymph *Urvashi*, who sat down or approached in the capacity of a mother, *janamiteena*, wearing that vesture which he was destined by former acts to wear: the general purport is not doubtful, but it is obscurely expressed.

PAGE 167.

10. INASMUCH AS AGASTYA BORE THEE FROM THY FORMER ABODE.—*Agastya yat tva visha ajabhara* is interpreted *yada purtavasthanat twam ajahara*, when *Agastya* took thee from the former condition, the only interpretation of which is *mitrararunau-acam janayishyata*, we two, *Mitra* and *Varuna*, will beget; or *avabhyam ayam jayeta iti amakalpatam*, the two divinities determined this *Vasishtha* shall be begotten by us; but what *Agastya* has to do with this is left unexplained.

11. BORN OF THE WILL OF URVASHI.—The *Pauranik* version, which here appears to be of *Vaidik* origin, is well known: according to the Scholiast, *Urvashi*, on seeing the birth of the *Rishi*, said to herself, let this be my son.

ENDOWED WITH CELESTIAL AND VAIDIK VIGOUR.—*Brahmana daivayena*, according to the Scholiast, requires the addition of *yuktam*, joined with, as the epithet of *twam*, *deva-sambandhina vedarashinahambhuva yuktam*: *Pushkara* may mean the *kumbha*, or pitcher, used at sacrifice, or the *casati-cara*, the pool of water prepared for the same; but *Sayana*

proceeds with a legend which seems intended to attach its usual sense to *pushkara*, the vessel running over, some of its contents fell upon the earth, and from them *Vasishtha* was born: *Agastya* was born of those in the vessel: the overflowing fluid being collected together, *Vasishtha* remained in the lake, *tato apsu grihyamanasu vasishthah pushkare sthitah*; *Pushkara* is also the name of the lake in *Ajmer*; but, according to the *Padma Purana*, it was the site of the hermitage of *Agastya*, not of *Vasishtha*: *Srishti Khanda*, c. 22.

13. CONSECRATED FOR THE SACRIFICE.—*Satre jatau* is explained *yage dikshitau*, prepared by preliminary purifications for the ceremony.

MANA.—*Mana* is said to be a name of *Agastya*, with reference to his being of the measure of a span at his birth: as by the text *udiyaya tato Agastyah shamyamatro mahitapak, manena sammito yasmad manya ihochyate*, thence arose the great ascetic *Agastya* of the measure of a span, as measured by a measure, (*mano*); he is thence called upon earth *Manya*: *Agastya* is not reckoned amongst the *Pradjapatis*: according to one legend he was, in a preceding birth, the son of *Pulastya*; but he is evidently the creation of a later date than *Vasishtha* and the other primary *Rishis*, although of great and early celebrity, as recorded in both the *Ramayana* and *Mahabharata*.

14. PRATRITS.—The same as the *Tritus*.

IN THE FOREMOST STATION.—*Agre*, in front, i.e., as their *Purohit*.

PAGE 168.

2. WATERS HAVE KNOWN THE ORIGIN OF EARTH AND HEAVEN.—An allusion perhaps to the subsequently received cosmogony, as in *Manu*, that water was the first of created things.

8. BY AN INOFFENSIVE RITE, ETC.—*Agatuh sadhan-ritena*, the Scholiast puts *agatuh* into the instrumental case, *ayatung*, and makes it the epithet of *ritena*, *ahinsakena*, *yajnenā*, intending perhaps one without animal victims: if taken as it stands, as the gen. of *Agatri*, the meaning would be much the same, by the rite of one not sacrificing victims.

PAGE 169.

16. THE DISPENSER OF THE CLOUDS IN THE FIRMAMENT.—*Ahim grinizhe budhne*, dividing two words usually put together, *Ahimbudhna*: *Sayana* explains the former, *meghanam ahantaram*, the latter, upon the authority of *Yaska*, the firmament, or the region in which the waters or rains are bound or detained, *baddha armin dhrita apo iti vyutpatteh*: *Nir.* x. 44: in the next stanza the words are reunited as a name of *Agni*.

19. OF THESE DIVINITIES.—*Esham*, of these: the Scholiast supplies either *devanam* or *Marutam*, of these *Maruts*.

20. WIVES OF THE GODS.—The addition of the comment, *devanam*, seems somewhat superfluous: human wives would have been more in keeping with the prayer.

23. THE LIBERAL WIVES OF THE GODS.—The wives of the gods, according to *Sayana*.

25. DO YOU EVER CHERISH US WITH BLESSINGS.—The burthen of many previous *Suktas*.

PAGE 170.

VII. 3. 2. It is said that this *Sukta* is to be inaudibly recited at a solemnity called the *Mahanamni*.

1. *Yajur-Veda*, 36. 11.

MAY INDRA AND AGNI BE WITH US WITH THEIR PROTECTIONS FOR OUR HAPPINESS.—The construction of the leading phrase through thirteen stanzas is the same, *sham na*

bhavitam, sometimes slightly varied, literally, may they two be our happiness: the commentator explains *sham* by *shantyeri*, for our peace or happiness; but the bolder expression is probably the more correct.

2. SHANSA.—For *Narashansa*.

PURANDHI.—The possessor of much intelligence; see vol. III. 224.

PAGE 172.

10. SHAMBHU.—*Shambhu* is here said to imply *sukhasya bhawiyitri*, the causer of the condition of pleasure: it is ordinarily a name of *Shiva*.

PAGE 173.

1. AGNI BLAZES ON THE EXTENSIVE PLAINS.—*Prithu pratikam adhyedhe agnih*: *pratikam* is said to be *prithivya avayavam*, a portion or member of the earth.

2. MITRA, WHEN PRAISED, ANIMATES MEN TO EXERTION.—*Janam cha mitro yatati bruvanah*: the phrase has occurred before: see vol. III. p. 77.

3. THE SHOWERER GENERATED, ETC.—*Achikradas vrishabhak susmin udhan*, rendered, as in the text, *Parjanya* has cried in that firmament, *tasmā antarikshe achikradat*.

6. THE MOTHER OF THE SINDHU.—*Sindhu matri* may mean, according to the Scholiast, *apam matribhuta*, being the mother of the waters.

PAGE 174.

7. LET NOT THE IMPERISHABLE GODDESS OF SPEECH, ETC.—*Ma sah parikhyad akshara charanti* is explained by *Sayana*, *akshara vyakta, charanti ragdevata, asman parityakta asmad vyatirikta na drakshit*, let not the diffusive deity of speech, having abandoned us, look upon our opponents.

1. WITH THE CAPIOUS TRIPLY-COMBINED LIBATIONS.—*Trīpīśhthaiḥ somaish*, with *Soma* juices mixed with milk, curds, and meal.

PAGE 175.

6. THOU ESTABLISHEST US THINE ADORERS IN OUR DWELLING.—*Vasayasīte vedhams tvam nah* is explained *asman stotrin idanim mekiḡe śthane avasthapayasi*, as translated: perhaps *mekiḡe*, own, may refer to *Indra* in his own dwelling, that is, in *Swarga*.

7. THE UPHOLDER OF THE THREE REGIONS.—*Upa tribandhur jarodashtim eti: trayanam lokanam bandhaka* is *Sayana's* rendering of the epithet *tribandhu*: *jarodashtim* he explains, *jirnumrasanam*, *yasya balasya hetubhutam tad balam upaguchchhati*, he approaches that strength of which, or of whose strength it is the cause: the explanation is not very clear.

NIRBITI.—*Nirriti* is said here to mean the earth, *bhumi*.

PAGE 176.

3. WHOM ALL THE GODS PRAISE.—The text has *yam viśve vasavo grīnanti*, whom all the *Vasus* praise: *Sayana* makes it *devah*.

4. MITRA AND OTHER GODS.—*Mitra* occurs in the plural *Mitrasah*, meaning, according to the commentator, *Mitra* and others.

5. AHIRUDENYA.—According to *Sayana* this is a name of *Agni*, of the middle region or firmament.

THE PROTECTRESS, THE GODDESS OF SPEECH.—The text has only *varutra*, which *Sayana* renders *vagdevata*.

7. THE VAJINS.—*Sayana* interprets the term *etada-bhidhayakadevataḥ*, divinities so denominated: *Mahidhara* renders it *aśvataḥ*, horses. *Yajur-Veda*, 9. 16.

PAGE 177.

THE MURDERER, THE ROBBER.—*Jambharyanto ahim vrikam Mahidhara* renders literally, destroying the snake, the wolf: *Sayana* reminds them *kantaram, choram*: *vije-vaṣe saveshu guddheshu*: *Sayana, sarvasmin anne upashite*, when all food is nigh. *Mahidhara, Yajush*, ix. 18.

1. SHE WHO MAKES ALL CREATURES OLD.—*Pratichi jurnir, devatam eti, sarvasam prajanam jarayitri*, the causer of the decay or age of all progeny, that is, *Ushodevata*, the dawn, whose successive revolutions constitute old age.

THE PIOUS PAIR.—*Bhejate adri*: the latter is explained, *adriyantau, shraddhavantau*, the two reverencing or believing, that is, the *Yajamana* and his wife.

2. THE TWO LORDS OF PEOPLE.—*Vishpatira virite iyate, antirikahe agachchhatam*: *Sayana* says *iva* here means *idanam*, now; but he states it may also intimate, as usual, a comparison, comparing *Vayu* and *Pushan* to two *Rajas* appearing amongst a crowd of attendants, *yatha manushyanam gane rajanau*: so *Mahidhara, Yajur-Veda*, 33. 44 and *Yaska Nirukta*, v. 28.

UPON THE CLOSE OF THE NIGHT.—*Aktor ushasah purvahanau* is explained by *Sayana, ratreh sambandhinya ushasah sakashat purvasmin ahmane sati*, there being the invocation preceding the proximity of the dawn in connection with the night: *Mahidhara* seems to understand it somewhat differently: *Pushan*, as the sun, appears after the prior invocation of the dawn upon the lighting of the sacrificial fire; whilst by *Vayu* is to be understood *Agni*, of whom he is the friend, and who is the divinity of the nocturnal sacrifice.

4. PURANDHI.—*Indra*.

PAGE 179.

5. THE RAMIFICATIONS.—*Vayah*, branches: all other deities are, as it were, branches of *Vishnu*, *anye devah shakhu issa bhavanti*: as by a text cited by the Scholiast, *Vishnu* is all divinities, *Vishnuh sarva devata iti shruteh*.

VII. 3. 8. The whole of this *Sukta* occurs in the *Yajush*, XXXIV. 31—40.

PAGE 180.

2. TO WHOM THE POOR MAN, ETC.—*Adhrashchid gam manyanianas, turashchid raja chid gam bhagam bhakshity-aha*: *Mahidhara* explains the terms somewhat differently: the *Adhra* he renders unsatisfied, hungry, or poor: *tura* he makes the same as *atura*, sick, or it may mean *yama*: *raja* is the same.

4. MAY WE NOW HAVE BHAGA FOR OUR LORD.—*Utedanim bhagavantah ayama*, may we be now possessors of *Bhaga*: or it may mean, may we be possessors of wealth; in which sense *Mahidhara* understands *bhagavantah*, or, he says also, possessors of knowledge: *jnanavantah*.

AT SUNRISE.—*Prapitve Sayana* explains *purahne*: *Mahidhara*, *suryasya prapatane*, *astomaye*, sun-down, sunset.

5. MAY BHAGA BE THE POSSESSOR OF OPULENCE.—*Bhaga eta bhagavan astu, dhunavan*, having wealth.

DO THOU, BHAGA, BE OUR PRECEDER.—*Puro eta, puroganta*, one who goes before: it may mean *purohita*, or family priest.

6. TO A SUITABLE STATION.—*Shuchaye padaya*, *Sayana* interprets *gamanayogyaya sthanaya*: *Mahidhara* supplies *agnyadhanartham shuchi padam*, a pure place for the receptacle of the fire, as if he understood by *dadhikra* of the text,

not any horse, although he renders it simply *ashvā*, but the one intended for sacrifice.

1. KRANDANU.—*Krandanu* is said to be a synonyme of *Parjanya*.

THE RIVER.—*Dhenavah* is here explained *Nadyah*, consistently with what is said of *udapruta namantah*.

PAGE 182.

4. AND DO YOU WITH ONE ACCORD COME HITHER.—*Agantava samanasaḥ* are followed by *yatiṣṭha*, which are unexplained, apparently through a hiatus in the manuscripts: *ṣṭha* may be the second pers. plur. pres. of *as*, to be; but it is difficult to assign a meaning to *yati*, unless it be intended, or an error, for *yadī*, if, when the sentence may be rendered, if you are of one mind.

PAGE 183.

1. BOTH TRANQUILLIZING AND ANIMATING LIVING BEINGS.—*Nivṛṣṭhayan cha prastavan cha bhuma* is explained *bhūtāni ratrishu sva sthāne sthāpayantaścha abhāsu prerajantaścha*, placing beings at night in their own stations, and urging them on by day.

2. MAY THE SUN IMPART ENERGY UNTO HIM.—*Suraschid asma anudat apasyam* is explained, *Surya asmā Savitre karmechchham anudadatu*, may *Surya* subsequently give to that *Savitri* the desire for acts.

PAGE 184.

3. APPEASED OF THE WIND.—*Svapiruta*, which is left untranslated by the Scholiast: it is somewhat difficult to assign it a meaning: *svapī* may be derived from *asvap*, to sleep, and *vata* is usually the wind; or it may mean disorders

arising from the windy humour which *Rudra*, as the deity of medicines, may be supposed to allay: this, however, would be an early indication of the humoral pathology.

PAGE 185.

1. SWEET ESSENCE OF THE EARTH.—*Prathamam urnim akrincata ilak*; *urmi* is said here to imply the *Soma* juice, *bhumyah sambhutam*, produced from the earth.

4. INDRA HAS OPENED A PATH BY WHICH TO ISSUE.—The sun having converted the waters of the earth into clouds, *Indra*, by his thunderbolt, cleaves the latter, and the water condensed falls as rain.

1. RIBHU, VIRBU AND VAJA.—The text has *Ribhukshano Vajah*, the use of the plurals implying, according to the Scholiast, that the three brothers are intended.

2. RIBHUS OPULENT WITH THE VIRBHS.—*Ribhur ribhubhih vibho vibhubhih* are rather unintelligible phrases: the commentator explains *ribhu* by *uru*, great, and *vibhu*, *vibhavah*, rich or powerful; but he leaves unexplained why the first should be in the singular and the second in the plural: it is an evident play upon words, as is the following, *vajo vajasatau*.

PAGE 186.

3. IN THE MISSILE CONFLICT.—*Uparatati*: *upara* is explained *upala*, a stone: *upalaish pashanasadrishhair ayudhaih tayate yuddham*, war that is waged with weapons like stones, is *uparatati*.

4. THE EXALTED RIBHUS.—The text has *vasavoh*, which might be *Vasus*; but *Sayana* explains it *prashanyah*, an epithet of *Ribhavah* understood.

1. FROM THE MIDST OF THE FIRMAMENT.—*Samudrajyeshtha, salilasya madhyat*: *salila* is said here to mean *antariksha*,

2. THOSE WHOSE CHANNELS HAVE BEEN DUG.—*Khanī-trima, khaṇanena nīritāḥ*, formed, or perhaps stopped by digging, canals or reservoirs; in either case a proof of the practice of irrigation.

PAGE 187.

1. LET NOT THE INSIDIOUS AND SPREADING POISON REACH ME.—*Kṣalayayāt viśhiṣayāt mā na ā gaṇ*; the first term is explained *athanum kuryat*, making a place or a nest; the second, *viśhiṣkena vardhamānam*, especially increasing; the Scholiast supplies the substantive *viṣam*.

MALIGNANT AND UNDISCERNIBLE VENOM.—Here again we have only epithets, *ajakavam, durdrishikam*; the first is explained, *ajaka nama rogaviśheṣas, tad cat*; *ajaka* is the name of a disease like that, a malignant poison, according to *Saṃgama*; the second is rendered *durdarshanam*, difficult or disagreeable to be seen: each verse of this *Sukta* is to be repeated as an antidote.

THE TORTUOUS SNAKE.—*Tsurus, chhadmagatā jikmagah sarpa ityarthah*; *tsuru* means what goes stealthily or crookedly, that is to say, a snake.

2. POISON GENERATED IN THE.....KNOTS OF TREES.—*Yad vijāman parushi vandanam* is thus explained, *vandanam etat sanjnakam viṣam*; *vandana* is a poison so named: *yad vīcidha jānmani vrikśadīnam parvāni ullharet*, which may originate in the variously-born joints of trees and others.

WHICH IS SMEARED UPON THE KNEES OR ANKLES.—*Aśthivantau parikūlpāu chā dehat*; the substantives are in common use for the knee and ankle; *paridehat* is explained, *upachitam kuryat*, let him smear; but there does not seem to be any nominative.

4. COMMUNICATING NOT DISEASE.—*Ashipada bhavantu* : *shipada* is said to be the name of a malady, may they be unproductive of the *shipada* complaint : perhaps it is the *Vaidik* form of *shipada*, the Cochin leg.

5. UNPRODUCTIVE OF HARM.—*Ashimida bhavantu* : *ashim*, it is said, means *latha*, killing, with the negative prefix, and *da*, which gives : *ashimā prada*, not doing harm or injury.

PAGE 188.

3. THE MIGHTY ADORABLE PARENT.—*Pita* may be *Varuna*, the father of *Vasishtha*, or *Prajāpati*, the father of all.

PAGE 189.

1. PROTECTOR OF THE DWELLING.—*Vastoshpati* : *pati*, lord or protector of the *Vastu*, the foundation of a house, put for the house itself : this *Sukta* is translated by Mr. Colebrooke, *Asiatic Researches*, vol. VIII. p. 390.

3. OPULENT.—*Gatumatya* is rendered by Mr. Colebrooke melodious, from *ga*, to sing : *Sayana* interprets it here by *dhanavati*, having wealth.

AND DO YOU GODS.—Or *yuyam* may be put for *tuxam*, do thou, *Vastoshpati*, etc.

PAGE 190.

VII. 3. 22.—The occasion of this *Sukta* is narrated from the *Bṛihaddeśata* : *Vasishtha* coming by night to the house of *Varuna*, intended to sleep there : the watch-dog barking, was about to lay hold of him, when he appeased the animal by this hymn : according to another story briefly told by *Sayana*, and found in the *Nīti Manjari*, *Vasishtha* had passed three days without being able to get any food : on the night of the fourth he entered the house of *Varuna* to steal something to eat, and had made his way to the larder, the *koshtagara*,

when the dog set upon him, but was put to sleep by these verses, wherefore they are to be recited on similar occasions by thieves and burglars.

2. WHITE OFFSPRING OF SARAMA.—*Saramaya*, progeny of *Sarama*, bitch of *Indra*: he is called *arjuna*, white, as well as *piagala*, tawny: the latter, according to *Sayana*, in some members, *keshuchidangeshu*.

3. THE PILFERER OR THE THIEF.—*Stenam taskaram cha*: the first is he who steals privily or hidden property, the latter carries it off openly.

5. LET THE SON-IN-LAW SLEEP.—*Sastu vishpati*: the latter is explained *Jamutri*, or, literally, the master of all: *grihi*, the householder.

7. THE BULL WITH A THOUSAND HORNS, ETC.—*Sahasra-shringo vrishabho yah samudrad udacharat*, the sun with a thousand rays: through the worship of the sun, at a later date, *Kumara* was the patron of housebreakers.

8. THE WOMEN WHO ARE DECORATED WITH HOLIDAY PERFUMES.—*Striyo yah pangugandhak, mangalya gandhak*, wearing garlands of fragrant flowers on festival occasions, as at marriages and the like.

PAGE 191.

1. *Sama-Veda*, I. 433.

4. WHITE-COMPLEXIONED BEINGS, THE MARUTS.—*Etani niuga*, which *Sayana* explains, *shukta varnani bhutani marutatmakani*, white-coloured beings, identical with the *Maruts*.

BORN AT HER UDDER.—*Udho babhara*: *udhas* may mean the firmament or the womb, according to *Sayana*.

8. LIKE THE MANIFOLD TONE OF THE PRAYERS OF A MUNI.—The text has *dhuvi musiriva*, the agitation like a

maní; the sounds produced by the shaking of the trees are like the varied intonations of a reciter of praises, is *Sayana's* explanation.

PAGE 192.

13. BRIGHT ORNAMENTS.—*Khadyo alankara visheshah*: *khady* occurs before for a guard for the ham, 1. 23. 4, 3. (vol. II. p. 87): it is more usual to describe the *Maruts* as bearing lances on their shoulders.

SHINING NECKLACES.—The text has only *rukma*, *rocha-mina*, shining; the Scholiast supplies *hara*: elsewhere the *Maruts* are said to have golden cuirasses on their breasts, and possibly *rukma* here implies the same.

14. WATERS THAT BEAT DOWN THE DUST.—*Namani tiradhvam pamsu samayanti*; *namani ulakani*: *namani* means waters, for they bend down the dust.

MULTIPLIED A THOUSAND-FOLD.—How can one portion become a thousand? asks the Scholiast; and he answers by quoting a rather obscurely expressed text, which implies that the amount of an offering is computed, not by its actual number, but by that assigned to it by the divinity to whom it is offered, *yavud eka devata kamayate, yavudeka tavud ahutih prathate*.

PAGE 193.

22. MANY PLANTS AND PEOPLE.—*Bahvishu, oshadhishu eikshu* is explained, *mahatishu oshadhishu prajasu jetavyasu*, in great plants and people to be subdued: by plants or vegetables, *oshadhi*, we may perhaps understand cultivated lands.

23. THE WORSHIPPER EVER OBTAINS FOOD.—*Marudbhir, it, sanita rajam area*: the last word is explained, *stotrair abhiganta*, one who overcomes by praises; or it may have its

usual sense of a horse, when the sentence may be rendered, through the *Maruts* a horse is the obtainer (of success) in war.

PAGE 195.

7. WHO.....MULTIPLY OUR HUNDREDS.—Ye *vas tanna shatino vardhayanti*, who increase us, that with sons, grandsons, and the like, we may become hundreds.

1. THEY SPREAD, FROM THE EARTH AND THE FIRMA-MENT TO HEAVEN.—*Nakshante nakam nirritar avansat*: *nirriti* is here said to be a synonyme of *bhumi*, and *avansa* of the *antariksha*.

2. EVERY GAZER ON THE SUN.—*Vishvoh swardrish*, that is, all living creatures; or it may mean also, according to *Sayana*, what looks up to the sky, that is, a tree, trees being naturally alarmed at the approach of the wind.

PAGE 196.

1. FROM THIS WORLD.....TO THE PATHS OF VIRTUE.—*Yam trayadhwam idam idam, yam cha nayatha*: *idam* is explained, in the first place, by *istat*, from this, *bhaya hetoh*, cause of peril; in the second, *idam* implies *san-margam*, road of virtue.

PAGE 197.

3. *Sama-Veda*, i. 341.

PAGE 198.

11. GLORIOUS AS THE SUN.—The text has *Surya twachas*, literally, sun-skinned.

12. TRYAMBAKA.—According to the Scholiast the term means the father, *ambuko*, of the three deities, *Brahma*, *Vishnu*, and *Redra*: the *Rig-vidhan* identifies him with *Mahodera*; but the authority is of no great weight.

WHOSE FAME IS FRAGRANT.—*Sugandhim* is explained, *pravaritapunya kutim*, whose fame of virtue is spread; or as illustrated by another text quoted in the comment, in like manner as the fragrance of a tree full in flower sheds sweetness, so spreads the fragrance of holy actions; the memory of the just, smells sweet and blossoms in the dust.

THE AUGMENTER OF INCREASE.—*Pushti-cardhanam*, the augmenter of nutrition, is interpreted, *jagad-vijam*, the seed of the world; but the simple meaning of the multiplier of good things subservient to objects of bodily enjoyment, as wealth, *shariradhanadivishayaṃ cardhayati yāh*, is preferable.

MAY I BE LIBERATED FROM DEATH.—*Mrityor mokahya* may also mean, may I be liberated from the world, or the revolutions of life and death: may I attain *moksha*.

URVARUKA.—The *urvaruka* is called also the *karkati*, a species of cucumber.

BUT NOT TO IMMORTALITY.—*Mamritat ma a amrita*, not to or until the immortal or immortality, understanding thereby either the long life of the gods or *svarga*, paradise, the wish expressed being for final emancipation: this notion, and the denomination *Tryambaka*, are, in my opinion, decisive of the spuriousness of this stanza: the repetition of the half stanza to make up a whole is something unusual; the verse occurs in the *Yajur-Veda*, 3. 60, and is, in some instances, differently interpreted; *Tryambaka* is termed *netratrayopetam Rudram*, the triocular *Rudra*: *sugandhim*, *divya-gandho-petam*, of celestial fragrance: the *urvaruka* is said to mean the *karkandhu*, which, when ripe, falls of itself from its stalk.

7. TO THE OPPOSITE SHORE OF THE VAST EXPANSE.—*Viśvāpīṭasya param*; the former is explained only by *vyapti-*

tasya, expanded: *Sayana* supplies the substantive *karmanah*, act, duty.

PAGE 20.

11. WHO DEVOTES HIS MIND TO YOUR GLORIFICATION.—

Yo brahmane sumatim ayajate is explained, *yo yajamano dadati shobhanam buddhim yushmat stokarupaya*, the institutor of the rite, who gives pure or pious understanding to the nature or form of your praise.

2. THE ANCIENT HEARER OF HOLY PRAYER.—The text has *dirghashrut*, which is explained only by *chira kalam shrota*, a hearer for a long time, an epithet of *Vasishtha*, but in what sense is somewhat uncertain.

3. YOU RECOMPENSE NOT FOR YEARS.—*A yatkratu na sharadah prinaithe* is explained, *yat karma bahun samvat-saran apurayethe*, whose act you fill or fulfil many years: the Scholiast passes by *na*, which may be the conjunction and as well as the negative *not*: in either case the sense is obscure: it may mean that the merit of the worship is so great that it cannot be adequately rewarded except after a long period.

3. YOU ARE VASTER.—This is said to be implied by the preposition *pra* in the text, put for *praririchathe*, as in *Sukta lxi. Mandala i. vol. i. p. 92, verse 9*) where we have the compound verb *praririche*.

PAGE 201.

1. THE CREATOR, THE CREATED.—*Kratu krish* are explained, *Sarvasya karta prajapatins sampaditah*, the maker of all produced by *Prajapati*.

PAGE 202.

5. *Yajur-Veda*, 21. 9: *Mahidhara's* interpretation is to the same purport as *Sayana's*, with slight variations.

2. THE GREAT RAIN-SHEDDING BANNER OF SURYA.—*Mahan katur. arundah suryasya*, the banner or emblem of *Surya* is *Surya*, which is probably all that *Sayana* means when he maintains that we have here an arbitrary change of case, and that for *Suryasya* we should have *Suryah* in the nominative.

PAGE 203.

1. IMPELLED BY YOU THE CLOUDS ASSUME THE FORM OF RAIN.—*Pra cam ghritasya nirnijo dadiraa* is explained, *gurabhyaṃ precita megha udakasya rupani pragachchhanti*, impelled by you the clouds give the forms of water; or, according to another explanation, *ghrita* keeps its ordinary sense, the forms of butter, that is, oblations, are given to you.

3. REJOICE.....TOGETHER WITH POSTERITY.—*Isha madema saha*, with food rejoice, together with posterity; *putradibhih*, understood.

PAGE 204.

5. TO ARYAMAN.—The text has *vayote*; *Vayu* is said to be a synonyme of *Aryaman*.

4. This passage is very obscurely expressed, although the purport may be guessed, with the aid of the Scholiast: it is literally, towards you two here an excellent to man bestow of water celestial, beautiful, (or flowing), *prati cam atra varanujanya prinitam udnah divyasya charoh*.

PAGE 205.

1. OF REITERATED MANIFESTATIONS.—*Turijatayoh*, repeatedly born, as presiding over day and night they may be said to be manifest repeatedly in daily succession.

4. *Samu-Veda*, II. 701; *Yajur-Veda*, 33. 20.

6. *Uta sūraja aditiradabdhanya cratasya ye, maho rajana ishate*, the place of *Aditi*, is rather doubtful, as the text has no copulative: the Scholiast proposes as one reading, *Aditis tesam mata*, of them *Aditi* is the mother, or that which follows, *Mitradya aditischa, Mitra* and the rest and *Aditi*.

PAGE 206.

9. MAY WE OBTAIN FOOD AND WATER.—*Isham swas cha dhimahi* is explained, *annam udakam cha dharayamahe*, may we retain food and water: this and the two preceding verses form a *Tricha*, to be repeated at the morning sacrifice: they occur also *Sama-Veda*, II. 417—419.

10. LIMITED THE THREE UNIVERSAL SACRIFICES, ETC.—*Trini ye yemuh vidathani dhitibhih visheani paribhutihik* is explained, *ye trini vyaptani kshityadisthanani paribhavan-kash karmabhih prayachchhanti*, who give the three spread places, earth and the rest, with overcoming acts: it is not very clear what is intended: perhaps merely to say that *Mitra* and the rest are worshipped as the objects of three rites, with definite ceremonies or at definite seasons.

13. THOSE MEN WHO ARE, ETC.—*Tesham vā samāne suchchhardishtame*, of those of you in the most blissful opulence, or in happiness, united with a most delightful dwelling, *sukhatame dhane, atyantaramanijogrihayukte sukhe va*.

15. THE LORD OF EVERY INDIVIDUAL MOVING OR STATIONARY THING.—*Shirshnah shirshvo jagatas tarbhushas-patim*, the lord of stationary and moveable head by head: the Scholiast would apparently connect *Shiras* with the horses of the sun, the ablative or genitive being put for the instrumental, *shirasa, swaswashira sa vahanā sūryam*, they bear the sun by his own head: or the head, he says, may be put for the being with a head, *shirah shabdena tad-eva padarthah*.

that is to say, the whole of such objects, *tasya-kartavyam*, or the best of all, *sarvasya shreshtham* : he seems rather puzzled : it probably implies only each or individual.

16. *Yajur-Veda*, 36. 24, which adds, *shrinuyema sharadah shatam, prabavama sharadah shatam, adinah syama sharadah shatam, bhuyashcha sharadah shatam*, may we hear, may we speak, may we be independent, for a hundred years or more.

PAGE 208.

9. BK PROPITIOUS—*Asaschata bhutam, Sayana* says, here means *anuraktam bhavtam* : but he explains it *kutrapī asajyamannau*, being anywhere unoccupied, unattached,—meaning, be unattached to, or uninterested in, any except the present worshippers.

A KINSMAN—*Bandhu* may also, it is said, mean the *Adhvaryu*, or ministrant priest, *phalena badhnati*, whom one binds by a reward.

PAGE 209.

5. YOU HAVE LIBERATED FROM THE CAVE ATRI—*Nyatrage mahishvantiyam guyotam*, you separated the *mahishvat* from *Atri* : the Scholiast considers *mahishvat* as a synonyme of *ribisa*, which has occurred before : it is amongst the 134 words at the end of the *Nighantu* of the *Nirukta*, of which there is no explanation ; but in *Mand. i. S. cxvi. v. 8*, vol. i. 170, *ribise* is explained, *apagutaprakashe pidayantagrīke*, in a dark house of implements of torture. *Sayana* elsewhere considers it equivalent to *agni*, or rather *tushagni*, or fire of chaff, as he explains, in the following *Sukta lxxi. v. 5*, *anhasas by ribisad agneh sakashot*. Although the word does not occur, the incident is alluded to more than once in the first *Mandala*, *Sukta cxii. 7*, where the commentary says *Atri*

was thrown into a machine-room with a hundred doors, where he was roasted; and again, cxviii. 7, the same explanation occurs, *shatadhare pidayantragrihe tushagnim shitenodalena, avrayetham*, you extinguished with cold water the chaff fire by which *Atri* was burnt when thrown into the house of machines of torture with a hundred doors. A reference is made to *Mandala* x. 39. 9.

2. See vol. I. 170, 172, 180.

8. *VRIKA*.—The commentator seems rather uncertain as to *Vrika*, which usually means malignant or impious: it may mean, he says, a person.

PAGE 210.

2. FURNISHED WITH THREE BENCHES.—*Trivandhurah*: compare also i. 47. 2, and i. 183. 1.

3. WITH ITS TWO WHEELS.—*Vartanibhyam*:—*vartani* is usually rendered a road: it is here explained by *chakrabhyam*.

PAGE 211.

1. LIKE A BROAD-BACKED HORSE.—*Shuna-prishthah* is, the Scholiast says, *sukhakara*, pleasant, delightful, *vipulatat*, from its breadth.

AS FIRMLY AS IN A DWELLING.—*A yat sedathur dhruvase na yonim* is not very clear. The comparison is explained, *dhruvaya nicasaya sthanam iva*, like a place for a durable soil.

2. THE EWER HAS BEEN HEATED.—*Gharma*: see vol. iii. p. 206, verse 15. The Scholiast connects it with *pravarga*,—*gharmah pravargashcha*.

PAGE 212.

4. THAT WHICH IS MOST ACCEPTABLE IN THE PLANTS AND IN THE WATERS.—Meaning, according to the Scholiast, the cakes of meal and the *Soma* juice offered in sacrifices.

FORMER COUPLET.—Sacrificers, or institutors of sacrifices, *prajamānas*, and their wives.

PAGE 213.

4. WHICH HAS THREE BRANCHES.—See p. 210, note on verse 3.

WITH THAT CHARIOT WHICH TRAVELLES, ETC.—*Abhi yad vam cishvasanyo jigati* is explained, *yo ratho vam vyaptarupo abhigachchati*; or it may mean, since *Vasishtha* praises you,—*cishvasanyah* being a name of *Vasishtha*.

5. EXEMPTED CHYAVANA FROM DECAY.—See vol. I. p. 181.

MOUNTED PEDU, ETC.—*Niranhayas tamazah spartam Atrom*; *Sayana*: *anhayah, vibhat tushagneh sakashat, tamasa-shcha gubantahsthitachcha*: see vol. I. p. 180.

REPLACED JANUSHA.—See vol. I. p. 182.

1. ALL PRAISES.—*Vishva viyutah*: *viyut* is here said to mean *stuti*, praise.

2. A COMMON ANCESTOR.—*Vivasvat* and *Varuna* were both sons of *Kashyapa* and *Aditi*: the *Adityas* are the sons of the former, *Vasishtha* of the latter, consequently they are first cousins.

PAGE 215.

1. *Sama-Veda*, I. 304; II. 103: the whole of this *Sukta* is termed a *Pragatha*.

3. *Yajur-Veda*, 33. 88.

PAGE 216.

6. LIKE WAGGONS.—The text has only *ratha iva*, like chariots: the Scholiast adds, *erihyadiyurna yatha prapnuvanti swamigriham*, loaded with rice and the like, arrive at the house of the owner.

1. **RELUMES THE PATHS THAT ARE TO BE TRODDEN.**—*Angirastama puthyah ojigah* is explained, *gantritama padavis ulgirati*, she throws up the paths that are to be most traversed, that is, *pravinam vyavaharaya prakashayati*, she gives light for the transactions of living beings.

2. **FLOURISHING MALE POSTERITY.**—The text has *shruvāsyum*, wishing for food: the comment explains it *annavantam putram*, a son having food.

PAGE 217.

7. **TRUE WITH THE TRUTHFUL, GREAT WITH THE GREAT.**—*Satya satyebhir, mahati mahadbhir, devi devebhir, yajata yajatebhir*, may also be understood, according to the Scholiast, either as applying to *kiranaib*, rays,—the rays of the morning,—or to *anyur devaib*, with other deities, associated with whom the Dawn is true, mighty, and adorable.

2. **RISE ABOVE HIGH PLACES.**—*Unnatapradeshah* :—we might else have rendered it above the houses.

3. **LIKE A WIFE REPAIRING TO AN INCONSTANT HUSBAND.**—*Yatha pari-jara inacharanti.....na punar yanti* is explained, as in the world a virtuous woman is not seen abandoning a bad and vagrant husband, nor herself going astray.

PAGE 218.

5. What this means is not very obvious: it is literally, in the common vast assembled they agree, nor do they strive mutually: they injure not the observances of the gods, not harming, going with treasures, or with the *Vasus*; *rasubhik* means *ushasam tejobhik*, according to *Suyana*.

2. **THE PARENT OF SOUNDS.**—*Gavam mata*: *go* may here mean speech or articulate sound, which at dawn is uttered by men and birds: or, in its usual sense of "cow", it may

refer to the going forth at dawn of cattle to pasture. [*Sayana* adds that *gavam mata* may also mean "the productress of sunbeams": *rashminam nirmateri*. Compare the note at the end of this volume to v. 6 of the preceding *Sukta*.]

PAGE 219.

‡3. LEADING HER.....COURSER THE SUN—That is, "making the sun manifest".

‡MIGHTY OVER ALL—"Mighty over all," or, perhaps, "risen on account of the whole world (viz., for the good of the transactions of the world);" *Sayana*: *vishvam anu, sarvam jagat anulakshyam, prabhuta, pravridha*; *sarvajagadvyavaharajety arthah*.

‡4. AND KEEPEST OUR ADVERSARY FROM US.—So as to keep our adversary from us; *Sayana*: *yathamitro dure bhavati tatha vyuchchhety arthah*.

PAGE 220.

‡5. "Actuated by one mind."—The text has *sumanasah*, i.e., according to *Sayana*, *shobhanastutikah*, "having (i.e., offering,) excellent praises (or hymns)."

SOFTEN THE EARTH WITH UNCTUOUS DEWS.—The text has only *tilvilayadhvam*, a nominal verb from a compound substantive, *tilu*, from *tila sesamum*, or its oil and *ila*, earth;—appoint or make the world possessed of bland or unctuous soil, *jagat smigdhabhūmikaṁ kurata*.

‡1. "Upon the paths of men."—The translation has rendered *pathya jananam*, as if the first word represented an acc. pl., probably on account of the apparently similar expression in verse 1 of hymn lxxv. (p. 216); but *Sayana*, following the Pada text, takes here *pathya* for a nom. sing., agreeing with *Ushah*; viz., *jananam sarvapraninam pathya*

pathi kita, ushah, or *jananam hitaya*, i.e., "Ushas has dawned, beneficial on the path of men, or for the welfare of men."

‡ SHE HAS SHED LIGHT.—*Bhanum ashret*: she has resorted to the sun.

3. MOST PROMPT IN MOVEMENT.—*Angirastama* is explained, *gantritama*, most going, as in *Sukta* lxxv. verse 1; or, according to the Scholiast, it may refer to the *Angirasas*, of whose race the *Bharadwajas*, a branch, are said to be cognate with the night, *angirogotrair bharadwajaih saha ratre cutpattih*, hence night is elsewhere termed *Bharadwaji*, *ratricea bharudsenji*, *Mandala* x. 127. The epithet *angirastama*, most *angiras*, is said to be applicable to the dawn, because it is the same thing as the end of the night, *ratryavasanasyo-sharupatwat*: here, however, as well as in the former instance, it is probable that the dawn is said to be pre-eminently belonging to, or possessed of, *angiras*, because it is the especial season of fire-worship, of which the *Angirasas* were the instructors.

PAGE 221.

‡5. ADDRESSING TO US THE WORDS OF TRUTH.—*Asmadryak suvrita irayanti*, which words *Sayana* explains, *asmadryak*, *asmadabhimukham*, *suvrita* *cachamei*, *irayanti* *prerayanti*, i.e., "urging speech, (i.e., praises) towards us," i.e., awakening our praises. In other passages *suvrita* is explained by the Scholiast, *priyasatyarak*, or *priyasatyatmika vak*, kind and truthful speech; and *suvritavat*, one who holds kind and truthful speech, or *stuticat*, or *stotri*, one who hymns the gods. Compare note on v. 6, next *Sukta*.

PAGE 222.

2. RENDERS THE PLANTS LUMINOUS.—For, it is said, the moon and planets shine at night with light derived from

the solar ray, *surena tejasa hi auktam chandraprabhritini nakshatranī bhāsante*.

‡6. "The speaker of truth : " *suritavati*, which *Sayana* explains, *prīyasatyatmika rak suvrita, tadavati ; su-ritavati* may, therefore, also mean, "possessed of kind and truthful speech," i.e., possessed of hymns, or hymned, scil., by the pious. Compare note on v. 5 of the preceding *Sukta*.

‡1. "A spacious chamber."—Or it may also mean great happiness : *nāhi, mahat, sharma, griham sukhām va*.

PAGE 223.

‡2. "SUPREME MONARCH."—The text says that *Indra* and *Varuna* are called *Samraj* and *Svaraj*, the former title belonging to *Varuna*, as *Sayana* infers from ii. 41, 6 (vol. ii. p. 189, verse 6), and the latter to *Indra*, as he infers from i. 61, 9 (vol. i. p. 92, verse 9). *Samraj* is explained by him, *samyag rojamanah*, i.e., thoroughly splendid, and *svaraj*, *svayam evanyanirapekshayaiva rojamanah*, i.e., self-splendent, or not dependent for his lustre on any one else.

‡4. "In battles."—The corresponding word of the text, *pritanam*, is rendered by *Sayana*, *shatrujenasa*, amongst hostile armies.

‡. "Entitled to respectful homage : " *suhava ; Sayana, sukhena hratavyam*, easily accessible to invocation, easily invoked.

5. THEREFORE MITHRA WORSHIPS VARUNA, ETC.—The sense of the passage is obscure, *kshemena Mitro Varunam duxsyati marutbhir agrah shubham anyā igitē* : there is nothing very embarrassing in the words, which are rendered literally in the text. The last clause may also be rendered, according to *Sayana*, "along with the *Maruts* the powerful *Indra* sends down rain."

6. DISCOMFITS NUMEROUS ENEMIES.—*Pravrinoti bhu-yasaḥ* : the expression is equivocal, and may mean, according to the Scholiast, "he exalts many worshippers," *bahun yaḥ-manan utkrishṭan karoti*.

PAGE 224.

‡7. "Contaminates," "assail," "afflicts," and "destroys" are amplifications—required in the English translation—of the word *nashate*, which, according to *Sayana*, means, *vyapnoti*, encompasses, takes hold of.

1. ARMED WITH LARGE SICKLES.—*Prithuparshawah* is explained, *śiṭirṇaśhwaparshuhasta*, holding large rib-bones of horses : the *ashwoparshu* is an implement for cutting the *kusha* grass, either the rib of a horse, or an instrument like it : it is frequently alluded to in the *Brahmanas* and *Sūtras* : on the *Taittiriya Saṁhita*, *Kanda* 1, *Prapathaka* 1, *Anuvaka* 2 ; the mantra *ghoshad aśi* is said, by *Baudhayana*, to be addressed to the *Ashwoparshu*, "thou art the implement," the priest having taken it in his hand. *Sayana*, commenting on the term, understands it literally : *ashwoparshu*, *ashwoparshwasthi*, the rib-bone of a horse, the edge of which is as sharp as a sword, and fit for cutting : *tach cha khadgavat tiṣṭhṇadharaṭicat lavane samarthah*. (Printed edition, p. 50.)

‡12. "There is something unfavourable" means, as *Sayana* adds, "every thing is evil". The last part of this verse is somewhat differently rendered by him : *yatra, cha, yuddhe, bhuvana bhuvanani, bhutajatani, swardrishah, shavira-patad urdhvam virgasya drashtaro, vitash cha, bhayante, bibhyati, tatra, tadrishe sangrame, he indrovarunau, no 'sman, adhirochatam, asmatpakshapatavachanau bhavatam, i.e., "in whatever (battle) living beings and those seeing heaven (i.e., gone to heaven, departed) are in fear, there, Indra and Varuna, plead our cause."*

PAGE 225.

8. WALKING IN WHITENESS, WEARING, ETC.—*Shvityanchak kapardinaḥ tritsavah* : the epithets are explained, *svaityam nairmalyam gachchhantah*, going in, or to, whiteness, or freedom from soil ; and *jatilah*, having braided hair. The *Triteus* are styled by *Sayana* priests, the pupils of *Vasishtha*, *Vasishthashishyah*, *etatsanjnah ritvijah*.

PAGE 226.

4. ADITYA.—*Aditya*, or the son of *Aditi*, here means *Varuna*.

PAGE 227.

3. SUPPORT INDRA AND VARUNA.—As by the commentary, *somenapyayita hi devatah sve sve sthane asatishthante*, "nourished by the *Soma*, the gods abide in their own several stations."

PAGE 228.

1. THEIR TWO-FOLD TASK.—*Dvito*, of giving light by day and by night.

‡5. "LIKE A CALF FROM ITS TETHER.....LIKE A THIEF, ETC."—*Sayana* supplies "and" to the two comparisons : "liberate *Vasishtha* (i.e., me) like as a thief (is liberated), who (having performed his penance for the theft he has committed, at its termination) feeds the animals (with food), and (i.e., or) like a calf from its tether" : *pashutripam na tayam, shringaprayashchittam kritavasanam ghaundibhiḥ pashunam tarpayitaram stenam iva ; damno rajjah, vatsam na, vatsam iva, cha, vasishtham, mam bandhakat papat, avasrija vimurcha*.

6. OUR CONDITION, THAT IS THE CAUSE OF OUR SINGING.—The text has only *na sa svo daksho dhritih* : the latter

is explained, the condition appointed by destiny at the time of birth is the cause of the committal of sin, not our own power or will, *dhṛutik athirotpattisamayā virmīta daivagatih papapravṛttāu karanam na svabhūtam balam* : this would make the *Veda* authority for the popular notion of fate and consequent transmigration.

INTOXICATION.—*Sara*, literally, wine.

GAMBLING.—*Vibhidaka*, dice, a material of gaming.

THERE IS A SENIOR IN THE PROXIMITY OF THE JUNIOR.—

Asi jyāyāṁ kaniyāṁ upare : by the junior, according to the commentator, is to be understood, man, little and helpless ; by the senior, his superior, God, exercising nigh at hand the restraining faculty, *amipe niyantrituena athito jyāyāṁ adhika* *Insaro 'sti* ; but who, according to *Sayana*, somewhat inconsistently, impels man to wickedness, *sa eva tam pape pravartayati* : to this effect a text is quoted, *esha hyevasadhu karma karayati tam yam ulho ninishate*, him whom he wishes to lead downwards he causes to do evil acts.

EVEN A DREAM IS A PROVOCATIVE TO SIN.—*Anvitusya pragata*, promoter of the untrue : if so, says *Sayana*, how much more likely are we to commit sin when awake.

PAGE 229.

1. HE DIVIDED THE GREAT NIGHTS FROM THE DAYS.—

Varuna is here said to imply the setting sun, by whose departure day ends and night begins.

2. THY SPIRIT IS THE WIND.—*Atma te vatah*,—the

Scholiast explains,—the wind being sent abroad by thee is the support of all living beings, in the form of breath.

3. THE EXCELLENT SPIES OF VARUNA.—*Spashah*

amadishah : the first is rendered *charuk*, spies : the epithet is differently explained either *prashastagatayah*, of excellent

movement, or *sahapreshitah*, despatched together: in a former passage, p. 12, *spashah* is explained, *rashmayah*, rays, or reins.

4. THE COW.—*Aghnya* is here understood to mean *sach*, speech; a rather unusual application, although *gauh*, the synonyme of *aghnya*, has that meaning: the twenty-one appellations are said to be the seven metres of the *Veda*, as corresponding with the breast, throat, or head: or speech may mean the *Veda*, and as such imply the names of the twenty-one Vaidik sacrifices. Some explain here *gauh* by *prithivi*, earth, having also twenty-one synonymes.

PAGE 230.

5. THE THREE EARTHS.—Best, middlemost, worst: see former passage, vol. II. p. 165, v. 8.

HE HAS MADE IT TO DIFFUSE LIGHT.—*Shubhe kam*, *diptyartham*: see vol. III. p. 281, *Sukta* xiii, v. 2. [*Kam* is explained by the Scholiasist in his note on v. 3 of the next *Sukta* as *sukham*, or as an expletive.]

6. WHITE AS A DROP OF WATER.—*Drapso na shweta mriga* *tuvishman*: the commentator seems to adopt a different construction, and to attach *shweta* to *mriga*: *drapso na dravanashila udavindur iva*: *shweta*, *shubhracarno mrigah*, *gauramriga iva*; *tuvishman balarau*.

‡ "DISTRIBUTOR OF WATER."—According to *Sayana* "creator," *nirmata*.

‡7. "OF THE SON OF ADITI."—*Sayana* takes *Aditer* as meaning here *adinasya* "of the mighty (*Varuna*)". He usually explains it by *akhandaniya*.

2. THE AGGREGATED RADIANCE OF VARUNA.—*Agner anikam Varunasya* is rendered, *Varunasya jwalasamgham*.

3. WITH SWIFT SAILING VESSELS.—*Saubhish charava, gantribhir saubhish*, with going, viz., ships.

THEN MAY WE BOTH UNDULATE HAPPILY IN THE PROSPEROUS SWING.—*Pra prenkha inkhayavahai shubhe kam*, is literally rendered in the text after the Scholiast who explains it *prenkhe, naurupayam dolayam eva prenkhayavahai, nimnonnatais tarangair itash chetashcha pravichalantau sankridavahai*, let us both sport, being tossed here and there by the up and down waves, as it were in a swing, in the form of a ship.

PAGE 231.

4. IN A FORTUNATE DAY OF DAYS.—*Sudinatve* is rather the state or property of a lucky day by its being fruitful, *phalatuena*.

HE EXTENDED THE PASSING DAYS, THE PASSING NIGHTS.—*Yan nu dyavas tatanan yadushasah. Varuna* is here identified with the sun; *ushasah*, the Scholiast asserts, here intends *ratrih*, nights, *yat* is for *yatah, gachchhatah*.

5. TRY UNVARYING KIN.—According to one legend, *Vasishtha* is the son of *Varuna*.

LET US NOT ENJOY HAPPINESS.—*Mo ta enasvanto bhujema*, let not us, offending thee, enjoy—it is not said what: the Scholiast attaches the prohibitive to the verb, but gives a different turn to the sentence: "being freed from sin through thy favour, let us enjoy enjoyments," *tvatprasadat papavahita eva santo bhogan bhunajamahai*.

7. ADITI.—*Aditi* is here explained *Prithivi*, earth.

1. MAY I NEVER GO TO A HOUSE MADE OF CLAY.—*Mo shu griham mrinmayam gamam*, the Scholiast adds *tvadigam* thine, as if a temple of *Varuna* were intended: *su* he interprets *sushobhanam, suvarnamayam*, very handsome,

made of gold : but its connection in the sentence is not very clear.

‡ *Sayana* seems to take *svas* meaning, "but to thy beautiful house, i.e., one made of gold."

‡ "GRANT ME HAPPINESS."—*Sayana* explains *mritya* as "show mercy".

‡ "WHEN I AM THROBBING."—The text adds an epithet, *adriksa*, armed with stones for slinging. After throbbing, *Sayana* adds "with cold"; and instead of "I am", he has "I go bound by thee". The text seems to allude to the *Varuna-pasha*, a kind of dropsy, (see vol. iii. p. 114, note on v. 5); cf. *Ait. Brah.* vii. 15, and *Taittir. Sanh.* ii. 3. 11.

PAGE 232.

4. THIRST DISTRESSES ME THY WORSHIPPER.—Continuing, according to the Scholiast, the allusion to *Vasishtha's* sea voyage; he is thirsty amid the waters because the water of the ocean is saline and unfit for drink. *Lavanotkatanya samudrojalasya pananarhatvat.*

1. *Yajush*, 33. 70. *Mahidhara* explains the first line differently; *pra viraya dadrire cam adhvaryubhih*: *Sayana* considers *viraya* a licence for *viraye*, and *cam* for *te*. *Mahidhara* makes *viraya* equivalent to *vim*, and *cam*, of you two, to the sacrificer and his wife, *he patniyajamanau yucayoh soma dadrire*, your *Soma* libations, wife and sacrificer, are being effused—by the priests.

2. FOR THE ACQUIREMENT OF WEALTH.—*Jayate vajasya*, the latter is explained *dhanasya praptaye*.

3. *Yajush*, 27. 24, the explanation is much the same, except in the word *nireke*, which *Sayana* renders *daridryam* from *nitaram riktata*. *Mahidhara* makes it, a place crowded

with people, *bahujanakirne athane*, deriving it from *nir*, *nirgata*, and *reka*, *shunyata*, emptiness.

4. THE ANGHILASAS.—They are not named in the text, but *Sayana* refers the whole to them; by their praise of *Vayu* the dawn broke, the stolen cattle were rescued, and the obstructed rain set at liberty.

PAGE 233.

5. A HERO-BEARING CHARIOT.—*Viravaham ratham*, the first is explained either *ashvair vahaniyam*, to be borne by your steeds, or *statribhih prapaniyam*, to be obtained by the worshippers; *ratham* he renders *gaynam*, the sacrifice.

‡6. "TREASURE"—*Sayana* gives a second explanation of *varubhih*, as an epithet of *hiranyaih*, "gold causing us to be settled," *nivasakaih*.

1. FOR.....THE PRESERVATION OF EMBARRASSED MANKIND.—*Manave badhitaya* is explained as sons, etc., *manushyanam badhitanam putradinam rakshanartham*; or it may be connected with the preceding word *vayave*, to give oblations to *Vayu* at the sacrifice of the hindered man, *badhitanya manoh prajapater yage vayave hucinaki datum*.

‡3. "GLORIOUS WITH THE NİYUT STEEDS."—*Sayana* seems to explain *niyutam abhishrih* as the resort or lord of the *Niyut* steeds, *niyutam abhishrayaniguh*.

THOSE MEN WHO ARE WELL-FED.—*Yajush*, 27. 23, *Mahidhara* applies the epithets to the *Niyuts*, *Sayana* to *adhyajanam*, wealthy men.

‡5. "WHOM THE DEVOUT WORSHIPPERS DESIRE."—Rather, "whose worshippers are objects of desire," *aprihanigastotriken*.

1. *Yajur-veda*, 7. 7.

I OFFER THREE.—*Upayami* has a technical power as especially applicable to the *Soma*, which is brought in a vessel called *upayama*, *upayatam patre grihitam*.

PAGE 235.

5. DO YOU GODS.—*Yajush*, 27. 28. *Mahidhara* here supplies the ellipse with *Ritwijah*, priests.

‡2. "THE DEMOLISHERS OF HOSTILE STRENGTH".—*Sayana* seems to explain *shatrujana hi bhutam* as, "ye acted like an army breaking enemies." (cf. *Pan.* iii. 1, II, vart.)

DO YOU GRANT US SUBSTANTIAL INVIGORATING FOOD.—*Priktam vajasya sthavirasya ghrishweh* is explained *annasya sthulasya shatrujanam gharshakasya*, *idrisham annam pravyachhatam*, give us such food as is coarse, the destroyer of enemies.

PAGE 236.

‡4. "FORMERLY ENJOYED RICHES".—Rather, "riches desirable even in olden time," *puram eva sanbhajaniyam*.

5. AS TWO LARGE MUTUALLY DEFIANT ARMIES, EMULOUS IN CORPORAL VIGOUR.—*Sam yan mahi mithati spardhamane tanurucha shurasata gataite*, we have here a set of feminine duals without a substantivè, literally two large reviling rivalling may strive together: in the best copies there is a blank, which is also left in the printed edition, but in some copies we have *sene*, two armies.

PAGE 237.

1. This and the two next stanzas occur in the *Sama-Veda*, II. 266—268.

4. *Ibid.*, II. 150—152.

‡9. "GOLD".—*Sayana* explains *hiranyavat* as *sucarnair yuktam*, cf. vol. iii. p. 200, verse 2.

PAGE 238.

‡11. "UTTER DESTROYERS OF VARUNA."—*Sayana* and *Mahidhara* take *tritra-hantama* as *avarakanam hantritaman*, the latter adds *popmanam*.

WITH PRAYERS AND HYMNS AND SONGS.—*Angushair*, *aghoashair anyais stotrah*, with clamours, with other praises: *Mahidhara*, *Yajush*, 33. 76, explains it *laukikarakstomaih*, with praises in worldly or vernacular speech, not that of the *Veda*.

12. RAPACIOUS.—*Abhogam*, the Scholiast says, is he who enjoys good things taken from the worshippers.

1. FIEN AS A CITY MADE OF IRON.—*Dharunam ayasi puh*, *ayasa nirmita purica*: *dharunam* for *dharuna*, *dharayitri*, supporter: what is meant by the comparison is not very obvious.

2. FLOWING FROM THE MOUNTAINS TO THE OCEAN.—*Yati giribhyu a samudrat* is the text.

MILKED FOR HIM BUTTER AND WATER.—According to the legend, king *Nahusha*, being about to perform a sacrifice for a thousand years, prayed to *Saraswati*, who thereupon gave him butter and water, or milk, sufficient for that period.

3. SARASWAT.—*Sayana* says *Saraswat* is the wind *Vayu* in the firmament, *madhyasthanu Vayuh Saraswat*.

5. MAY WE RECEIVE FROM THEE AFFLUENCE.—The text has only *yushmad a*, but an inseparable prefix, standing alone implies, in the *Veda*, the verb also: therefore, says the Scholiast, *a* is for *adaitimahi*, may we receive: the rule is *upasargashruter yogyakriyadhyaharah*, an *upasarga* in the *Veda* is the indication of the conjunct verb.

PAGE 239.

1. WHO IS BOTH IN HEAVEN AND EARTH.—As a goddess, or as eloquence, or as a river.

2. BOTH KINDS OF FOOD.—*Ubhe andhasi* is said to mean fires celestial and terrestrial, or if food be intended, domestic and wild, *gramyam aranyam* &c.

6. MAY WE RECLINE UPON, ETC.—*Pipicassam Saraswataḥ stanaṁ bhakṣimahī*, and *stana* here, according to the Scholiast, means a cloud, *megha*.

‡6. *Sayana* renders this verse "may we obtain the distended and loud-thundering [or breast-like] cloud of *Saraswat*, which is visible to all; (may we obtain) progeny and food."

PAGE 240.

‡1. "IN THE DWELLINGS OF MEN UPON EARTH."—*Sayana* has "at the sacrifice which is the home of the priests upon earth."

‡5. "THE FIRST-BORN."—Rather, "born of yore," *puro jataḥ*.

5. THE ADORED OF HOUSEHOLDERS.—*Pastyanam yajataṁ* is, literally, the adorable of houses, i.e., by metonymy householders.

PAGE 241.

‡6. "IN WHOM STRENGTH ABIDES LIKE THAT OF A SUBSTANTIAL MANSION."—Rather, "to whom belongs strength, and whose friendship bestows a dwelling." It is interesting to notice, that although *Sayana* identifies *nīda* with *nīlaya*, and apparently derives it from *ni+li*, he yet preserves the correct sense as=*nīda*. Such facts seem to prove that he followed a traditional interpretation, though he may have sought his own etymologies.

7. ARMED WITH GOLDEN WEAPONS.—*Hiranyavashih* may also be rendered, he whose speech is benevolent, *hitara-maniya vak*.

9. THIS PRAYER HAS BEEN OFFERED AS PRAYER.—*Iyam suriktir brahma* is explained *iyam mantrasya stutih*, this praise in the form of a *mantra*, a sacred text or prayer.

1. KNOWING BETTER THAN THE GAURA WHERE, ETC.—*Gaurāḍ veliyan avaspanam*, means *avakramya sthitam durastham patacyam somam gauramrigad api atishayena vidvan*, i.e., knowing the *Soma* that is to be drunk, though placed afar off, better than an ox or a deer knows the drinking-place or pond which it is accustomed to go to.

PAGE 242.

13. "THY MOTHER PROCLAIMED THY GREATNESS."—This refers to *Aditi's* speech, vol. iii. p. 116.

5. The explanation of the Scholiast is rather equivocal, the relation between the *Soma* and *Indra* thenceforth became non-common or special, peculiar; *tada prabhrityeva Somasya Indrasya cha asadharanas sambandho jatah*; but though in an especial degree the drink of *Indra*, it is often presented to *Agni* and other deities.

PAGE 243.

1. THY TWO WORLDS COMPUTING FROM THE EARTH.—That is, the earth and the firmament, which are visible.

2. SUSTAINED THE EASTERN HORIZON OF THE EARTH.—Part put for the whole, the entire earth. *Vishnu's* upholding the three worlds has been mentioned more than once. See vol. ii. p. 56.

3. TO THE MAN WHO PRAISES YOU.—*Manushe stuvate*, the *Yajush*, v. 16, reads *manase*, with a similar purport *yajamanaya*, to the institutor of the rite.

HAST SECURED THE EARTH AROUND WITH MOUNTAINS.—*Dadhartha prithivim moyukhaik*; the last is explained

paratarih, by mountains: *Mahidhara* says by his incarnations displaying his glory, *tejarupair avatareih*.

5. VARCHIN.—See vol. ii. p. 143.

PAGE 244.

‡1. "WITH ENTIRELY DEVOTED MIND."—*Sayana* says, with united praise, *sahanchata stotrena*.

2. GRANTER OF DESIRES.—*Brayara*, from *eva*, obtainable, desires; *yutva*, who enables to obtain.

3. EARTH.—Earth *prithivi*, according to the comment, is put for *prithivyadin*, or the three worlds.

4. WHICH HE WAS DESIROUS OF GIVING TO HIS ECOLOGIST.—*Manushe dashasya*, according to the Scholiast, we are to understand by the first *stuvate devagananya*, to the company of gods praising him—*Vishnu* having taken the three worlds from the *Asuras* to give to them.

‡ "THE ENGENDERER OF GOOD."—Rather, to whom belong fortunate births.

5. The *Sama-Veda*, II. 976 [il. 8. 1. 4. 2], has a slightly different reading, *pra tat te adya havyam aryah sanshami*, I, the lord, offer thee to-day an oblation, instead of *namaryah shansami*, I, the lord, praise thy name. The application of *arya* is rather equivocal; *Sayana* explains it *svami stutimam havisham va*, the master of the praises or of the oblations, which may mean *Vishnu*, or more probably the *yajamana*.

6. THOU HAST ENGAGED UNDER A DIFFERENT FORM IN BATTLE.—*Vishnu* is said to have aided *Vasishtha* in battle, under an assumed form, and, when questioned, to have said, *I am Sripivishtha*, a word to which two senses may be attached, one unobjectionable, the other objectionable. In the preceding verse, and in verse 7 of the former *Sukta*, the word is

explained, penetrated, or clothed with rays of light, *raśmībhīr-avāhita*, the radiant, the splendid: in common use it means a man naturally without prepulse, in which sense it may be here interpreted as implying comparison; in like manner as a man is so denuded, so is *Vishnu*, according to his own declaration, uncovered by radiance—*tejas anucchhaditah*; but this is a refinement, and it is probably to be understood as usual: the expression is curious.

PAGE 245.

1. THE THREE SACRED TEXTS PRECEDED BY LIGHT.—The texts, it is said, of the three *Vedas*, preceded by *Om*.
THE WATER-YIELDING UDDER.—The cloud,

THE SHOWERER.—*Parjanya*, pleased with the hymns, and in consequence sending rain. [For the "lightning embryo," see vol. i. p. 147, vol. ii. pp. 179—181.]

2. A THREE-STORIED DWELLING.—*Tridhatu sharanam* is explained *tribhūmikam griham*, a house with three earths, either chambers or floors.

THE DESIRED LIGHT AT THE THREE BRIGHT SEASONS.—The rays of the sun are said to be most powerful at dawn in the spring, at noon in the hot season, and in the afternoon in autumn.

3. HE TAKES WHICHEVER FORM HE PLEASES.—The firmament withholds or sends down rain at will.

THE MOTHER RECEIVES THE MILK, ETC.—The father is the sky, earth the mother, who receives the rain from the former, which, producing the means of offering libations and oblations, returns again to the parent heaven, as well as supports his offspring—all living creatures. [*Cf.* vol. i. p. 143, verse 4 and note thereon.]

PAGE 246.

‡6. "MAY HE"—*Sayana* makes the sentence indicative, "he is," etc.; and instead of "for" he has "hence," *atas*.

IN HIM IS THE VITALITY.—*Tasmān-atma*: the Scholiast interprets the latter *deha*, body; probably for bodily existence, the life of the vegetable world depending upon the rain, and that of animals upon corn and the rest.

VII. 6. 4.—*Vasishtha*, it is said, having praised *Parjanya* in order to procure rain, observing the frogs to be delighted by his praises, addressed them in this hymn.

‡VII. 6. 4.—This hymn has been translated by Professor Müller, in his *Ancient Sanskrit Lit.*, p. 494.

‡"PRACTISING PENANCE."—Literally, "lying still," which *Sayana* explains as "performing penance for rain".

PAGE 247.

3. WITH INARTICULATE ERACULATIONS.—*Akṣṣhalikṛitya*, making the imitative sound *akṣṣhala*.

5. THEN THE ENTIRE BODY.....IS DEVELOPED.—During the dry weather, says the Scholiast, the frogs shrink like a lump of clay; in the rains they expand to their full size.

7. CROAKING THROUGHOUT THE NIGHT.—*Ratrau shobdam kurevanā*, is added by the commentator, apparently to make the comparison more appropriate, the *Atiratra* rite being, according to him, a nocturnal ceremony, when the priests recite the hymns at night: *ratrim atitya vartate ityativatra*, *yathatiratrakhye somayage Brahmana ratrau stutasbastrani paryayena shansanti*. [For the *shastras* used at the *Atiratra*, see Haug's translation of *Āitareya Brāhm.* p. 261.]

‡8. "THE PERENNIAL PRAYER."—Rather, "the year-long prayer." *Sayana* makes it refer to *Gavam ayanam*, a

sacrificial session, which commences and ends with the *atiratna*, and lasts a whole year.

8. PERSPIRING.—*Adhucaryato gharminah sishwidanah* : the last may apply to the *adhucaryus* as well as the frogs : there is a quibble upon the word *gharminah*, having or bearing the vessel, or performing the rite so termed (see vol. iii. p. 206, verse 15) ; or suffering from *gharma*, heat, or the hot season. [For the *praturgya* ceremony and the *gharma*, see Haug's *Ait. Brahm.* trans. p. 42.]

PAGE 248.

10. IN THE FERTILIZING SEASON OF THE RAIN.—*Sahasrasre* is explained as the generator of thousands of plants, grains, and the like.

‡2. "THE PERFORMER OF UNPROFITABLE ACTS."—Or, as the same word, *aghashama*, is rendered in v. 4, "the malignant".

‡ "TO THE HATER OF BRAHMANAS."—*Brahmadwishe* is explained by *Sayana*, *brahmanebhyo 'mabhyam dweshtre*.

‡ "THE HIDEOUS."—*Ghorachakshas* may also mean "rude in speech".

THE VILE RAKSHASA.—*Kimidine* is an unusual and rather unintelligible term : the comment explains it *Kimidanin iti charate*, to one who goes saying, What now ! that is, *Pishunaya*, a spy, an informer ; or cruel, vile.

‡3. "INEXTRICALBE."—Perhaps rather bottomless, *alambara-rahita*. Compare Milton's description of Satan falling in chaos.

PAGE 249.

‡5. "SCORCHING."—The text, after "scorching", adds another epithet, *ajarebhih*, ageless, undecaying.

‡9. "THOSE WHO BY SPITEFUL CALUMNIES.....IN ME."—Rather, "those who with violence vilify me, acting uprightly."

‡11. "MAY HE BE DEPRIVED OF BODILY EXISTENCE."—Literally, "may he exist after his body and progeny," i.e., continue severed from them.

12. The preceding verses are considered to be a malediction upon the *Rakshasas* by the *Rishi*. To account for the change of tone, *Sayana* gives an unusual version of the legend told in the *Mahabharata* of king *Kalmashapada* being transformed to a *Rakshasa*, and devouring the 100 sons of *Vasishtha* : here it is said that a *Rakshasa*, having devoured the *Rishi's* sons, assumed his shape, and said to him, "I am *Vasishtha*, thou art the *Rakshasa*"; to which *Vasishtha* replied by repeating this verse, declaratory of his discriminating between truth and falsehood.

‡ "TO THE UNDERSTANDING MAN.....VARIANCE."—Literally, "to the understanding man truth and falsehood are easily discriminated, their words are mutually at variance."

PAGE 250.

‡18. "DESIROUS OF PROTECTING THEM."—Rather "be pleased (to destroy the *Rakshasas*),"

PAGE 251.

‡22. "A DUCK."—Literally, "a ruddy goose," *chakra-vaka*.

23. EXCLAIMING "WHAT NOW IS THIS?"—*Kimidina*.
See note on verse 2.

‡24. "THE YATUDHANA."—i.e., *Rakshasa*.

INDEX OF NAMES.

(OCCURRING IN THE TEXT AND NOTES OF THIS VOLUME.)

<i>Abhyavartin</i> अभ्यवर्तिन्	<i>Ashwins</i> अश्विनौ (dual)
<i>Aditi</i> अदिति	<i>Atharvan</i> अथर्वन्
<i>Aditya</i> आदित्य	<i>Atiratra</i> अतिरात्र
<i>Adityas</i> Pl. of आदित्य	<i>Atithigwan</i> अतिथिग्वन्
<i>Agastya</i> अगस्त्य	<i>Atiyaja</i> अतियाज
<i>Agni</i> अग्नि	<i>Atri</i> अत्रि
<i>Ahi</i> अहि	<i>Ayu</i> आयु
<i>Ahimbudhnya</i> अहिर्बुध्न्य	
<i>Aja-ekapad</i> अज एकपाद	<i>Bala</i> बल
<i>Ajas</i> अजम्	<i>Bhaga</i> भग
<i>Angiras</i> अंगिरस्	<i>Bharadwaja</i> भरद्वाज
<i>Angirasa</i> Pl. of अंगिरस्	<i>Bharadwajas</i> Pl. of भरद्वाज
<i>Anshu</i> अंशु	<i>Bharata</i> भरत
<i>Anu</i> अनु	<i>Bharatas</i> Pl. of भरत
<i>Anu</i> आनु	<i>Bharati</i> भारती
<i>Anus</i> Pl. of अनु	<i>Bharatis</i> Pl. of भारती
<i>Apris</i> Pl. of आप्री	<i>Bheda</i> भेद
<i>Apsaras</i> अप्सरस्	<i>Bhrigus</i> भृगु (Pl.)
<i>Apsarasas</i> Pl. of अप्सरस्	<i>Bhujyu</i> भुज्यु
<i>Arjuni</i> अर्जुनी	<i>Brahman</i> ब्रह्मन्
<i>Arya</i> अर्य	<i>Brahmanaspati</i> ब्रह्मणस्पति
<i>Arya</i> आर्य	<i>Bribu</i> बृबु
<i>Aryas</i> Pl. of आर्य	<i>Brihaspati</i> बृहस्पति
<i>Aryaman</i> अर्यमन्	
<i>Auras</i> अमुराः (Pl.)	<i>Chayamana</i> चयमान
<i>Ashwattha</i> अश्वत्थ	<i>Chumuri</i> चुमुरि

Chyavana च्यवन*Indra* इंद्र*Dabhiti* दभीति*Jahusha* जाहुष*Dadhikra* दधिक्रा*Jamadagni* जमदग्नि*Dadhikravan* दधिक्रावन*Jarutha* जरूथ*Dadhyanch* दध्यञ्च*Jatavedas* जातवेदस्*Dakṣha* दक्ष*Kavi* कवि*Dasa* दाम*Kawasha* कवष*Dasas* PL. of दाम*Krandanu* क्रन्दनु*Dasoni* दसोनि*Kshatrashtri* क्षत्रश्री*Dasyu* दस्यु*Kumata* कुमार*Dasyus* PL. of दस्यु*Kutsa* कुत्स*Devaka* देवक*Kuvitsa* कुविस्*Devavata* देववात*Kuyava* कुयव*Dhuni* धुनि*Divodas* दिवोदास*Madhvis* माध्वी: (PL.)*Druhyu* द्रुघु*Maghavan* मघवन*Druhyus* PL. of द्रुघु*Mamata* ममता*Dundhubhi* दुंधुभि*Mana* मान*Dushyanta* दुष्यन्त*Manu* मनु*Dyotana* द्योतन*Manyamana* मन्यमान*Etasha* एतश्*Maruts* मरुत: (PL.)*Garga* गर्ग*Mitra* मित्र*Hariyupiya* हरियूपीया*Muni* मुनि*Hotri* होत्र*Nahusha* नाहुष*Ila* इला*Nāhusha* नाहुष*Nami* नमि

<i>Namuchi</i> नमुचि	<i>Prastōḥa</i> प्रस्तोह
<i>Nara</i> नर	<i>Pratardana</i> प्रतर्दन
<i>Narashamsa</i> नराशंस	<i>Prishni</i> पृणि
<i>Nasatyas</i> नासत्याः (PL.)	<i>Prithu</i> पृथु
<i>Navavastwa</i> नववस्त्व	<i>Purandhi</i> पुरंधि
<i>Nirriti</i> निर्रिति	<i>Puraya</i> पुरय
<i>Nivid</i> निविद्	<i>Puru</i> पुरु
<i>Niyuts</i> नियुत् (PL.)	<i>Parukutsa</i> पुरुकुत्स
<i>Paijavana</i> पैजवन	<i>Purupantha</i> पुरुपंथा
<i>Pani</i> पणि	<i>Pushan</i> पूषन्
<i>Panis</i> PL. of पणि	<i>Raji</i> राजि
<i>Parashara</i> पराशर	<i>Ribhu</i> ऋभु
<i>Parjanya</i> पर्जन्य	<i>Ribhukshan</i> ऋभुश्चन
<i>Parushni</i> परुष्णी	<i>Ribhukshin</i> ऋभुश्चिन
<i>Parvata</i> पर्वत	<i>Rijishin</i> रजिषिन
<i>Pashadyumna</i> पाशद्युम्न	<i>Rijishwan</i> रजिष्वन्
<i>Pathya</i> पाथ्य	<i>Rodasi</i> रोदसी
<i>Payu</i> पायु	<i>Rudra</i> रुद्र
<i>Pedu</i> पेदु	<i>Sarama</i> सरमा
<i>Perukā</i> पेरुक	<i>Saramēya</i> सारमेय
<i>Pijavana</i> पिजवन	<i>Saraswat</i> सरस्वत्
<i>Pipru</i> पिप्रु	<i>Saraswatās</i> सारस्वताः (PL.)
<i>Pithinas</i> पिथीनस्	<i>Saraswati</i> सरस्वती
<i>Pitris</i> PL. of पितृ	<i>Savitri</i> सवितृ
<i>Potri</i> पोतृ	<i>Shakra</i> शक्र
<i>Pragathas</i> प्रगाथा (PL.)	<i>Shakti</i> शक्ति
<i>Prajapati</i> प्रजापति	<i>Shambara</i> शंबर

<i>Shanisa</i> शंस	<i>Turvasha</i> तुर्वश
<i>Shamyu</i> शम्बु	<i>Turvayana</i> तुर्वयाण
<i>Shamya</i> शम्य	<i>Twashtri</i> त्वष्ट्र
<i>Shanda</i> शंद	<i>Udavroja</i> उदव्रज
<i>Sharat</i> शरत्	<i>Urvashi</i> उर्वशी
<i>Shatakratu</i> शतक्रतु	<i>Ushanas</i> उशनस
<i>Shayu</i> शयु	<i>Ushas</i> उपस
<i>Shighrus</i> शिघ्रु (Pl.)	<i>Vadhrimati</i> वध्रिमति
<i>Shipivishla</i> शिपिविष्ट	<i>Vadhryashwa</i> वध्र्यश्व
<i>Shruta</i> श्रुत	<i>Vaishwanara</i> वैश्वानर
<i>Shunahotra</i> शुनहोत्र	<i>Vaja</i> वाज
<i>Shushma</i> शुष्म	<i>Vajas</i> वाजस
<i>Sindhu</i> सिन्धु	<i>Vajin</i> वाजिन
<i>Soma</i> सोम	<i>Vajins pl. of</i> वाजिन
<i>Srinjaya</i> संजय	<i>Vajini</i> वाजिनी
<i>Sudas</i> सुदाम	<i>Vanaspati</i> वनस्पति
<i>Suhotra</i> सुहोत्र	<i>Varashikha</i> वरशिक
<i>Sumitha</i> सुमीथ	<i>Varchin</i> वर्चिन
<i>Surya</i> सूर्य	<i>Varuna</i> वरुण
<i>Surya</i> सूर्या	<i>Varunani</i> वरुणानी
<i>Trasadasyu</i> त्रसदस्यु	<i>Vasistha</i> वसिष्ठ
<i>Triksu</i> त्रिक्षु	<i>Vastoshpati</i> वात्सोष्पति
<i>Tritsu</i> तृत्सु	<i>Vasus Pl. of</i> वसु
<i>Tritsus Pl. of</i> तृत्सु	<i>Vata</i> वात
<i>Tryambaka</i> त्र्यम्बक	<i>Vayata</i> वयत
<i>Tugra</i> तुग्र	<i>Vayu</i> वायु
<i>Tuja</i> तुजा	<i>Vetasu</i> वेतसु

<i>Vibhu</i> विभु	<i>Vrishabha</i> वृषभ
<i>Vibhus</i> Pl. of विभु	<i>Vrishashipra</i> वृषशिरा
<i>Vibhwan</i> विम्बन्	<i>Vritra</i> वृत्र
<i>Vidhatri</i> विधातृ	<i>Vritras</i> Pl. of वृत्र
<i>Vimuch</i> विमुच	
<i>Vishnu</i> विष्णु	<i>Yadu</i> यदु
<i>Vishwadevas</i> विश्वदेवाः	<i>Yajamana</i> यजमान
<i>Vishwarupa</i> विश्वरूप	<i>Yakshas</i> Pl. of यक्ष
<i>Vitihavya</i> वीतिहव्य	<i>Yama</i> यम
<i>Vrichivat</i> वृचीवत्	<i>Yamuna</i> यमुना
<i>Vridha</i> वृद्ध	<i>Yaryavati</i> यर्यावती
<i>Vriha</i> वृह	<i>Yudhyamadhi</i> युध्यामधि
<i>Vrisaya</i> वृसय	

Index of the Hymns (*Suktas.*)

Sixth Mandala.

Page	Mandala, Anuvaka and Sukta	No. of Stanzas in the Sukta	Serial No. of the Sukta in the Mandala
1	VI. 1. 1	13	1
3	VI. 1. 2	11	2
5	VI. 1. 3	8	3
6	VI. 1. 4	8	4
8	VI. 1. 5	7	5
9	VI. 1. 6	7	6
10	VI. 1. 7	7	7
11	VI. 1. 8	7	8
13	VI. 1. 9	7	9
14	VI. 1. 10	7	10
15	VI. 1. 11	6	11
16	VI. 1. 12	6	12
17	VI. 1. 13	6	13
18	VI. 1. 14	6	14
19	VI. 1. 15	19	15
23	VI. 2. 1	48	16
27	VI. 2. 2	15	17
30	VI. 2. 3	15	18
32	VI. 2. 4	13	19
35	VI. 2. 5	13	20
37	VI. 2. 6	12	21
39	VI. 2. 7	11	22
41	VI. 2. 8	10	23
43	VI. 3. 1	10	24
44	VI. 3. 2	9	25
46	VI. 3. 3	8	26
47	VI. 3. 4	8	27

Page	Mandala, Anuvaka and Sukta	No. of Stanzas in the Sukta	Serial No. of the Sukta in the Mandala
49	VI. 3. 5	8	28
50	VI. 3. 6	6	29
51	VI. 3. 7	5	30
52	VI. 3. 8	5	31
53	VI. 3. 9	5	32
54	VI. 3. 10	5	33
55	VI. 3. 11	5	34
56	VI. 3. 12	5	35
57	VI. 3. 13	5	36
58	VI. 3. 14	5	37
58	VI. 3. 15	5	38
59	VI. 3. 16	5	39
60	VI. 3. 17	5	40
61	VI. 3. 18	5	41
62	VI. 3. 19	4	42
63	VI. 3. 20	4	43
63	VI. 4. 1	24	44
67	VI. 4. 2	33	45
70	VI. 4. 3	14	46
72	VI. 4. 4	31	47
77	VI. 4. 5	22	48
81	VI. 4. 6	15	49
83	VI. 5. 1	15	50
86	VI. 5. 2	16	51
88	VI. 5. 3	17	52
91	VI. 5. 4	10	53
92	VI. 5. 5	10	54
93	VI. 5. 6	6	55
93	VI. 5. 7	6	56
94	VI. 5. 8	6	57
95	VI. 5. 9	4	58
95	VI. 5. 10	10	59
97	VI. 5. 11	15	60
99	VI. 5. 12	14	61

Page	Mandala, Anuvaka and Sukta	No. of Stanzas in the Sukta	Serial No. of the Sukta in the Mandala
100	VI. 6. 1	11	62
102	VI. 6. 2	11	63
104	VI. 6. 3	6	64
105	VI. 6. 4	6	65
106	VI. 6. 5	11	66
108	VI. 6. 6	11	67
110	VI. 6. 7	11	68
112	VI. 6. 8	8	69
113	VI. 6. 9	6	70
114	VI. 6. 10	6	71
115	VI. 6. 11	5	72
116	VI. 6. 12	3	73
117	VI. 6. 13	4	74
117	VI. 6. 14	19	75

Seventh Mandala.

121	VII. 1. 1	25	1
124	VII. 1. 2	11	2
126	VII. 1. 3	10	3
128	VII. 1. 4	10	4
129	VII. 1. 5	9	5
131	VII. 1. 6	7	6
132	VII. 1. 7	7	7
133	VII. 1. 8	7	8
134	VII. 1. 9	6	9
135	VII. 1. 10	5	10
136	VII. 1. 11	5	11
137	VII. 1. 12	3	12
137	VII. 1. 13	3	13
138	VII. 1. 14	3	14
139	VII. 1. 15	15	15
140	VII. 1. 16	12	16
142	VII. 1. 17	7	17

Page	Mandala, Anuvaks and Sukta	No. of Stanzas in the Sukta	Serial No. of the Sukta in the Mandala
142	VII. 2. 1	25	18
147	VII. 2. 2	11	19
148	VII. 2. 3	10	20
150	VII. 2. 4	10	21
152	VII. 2. 5	9	22
153	VII. 2. 6	6	23
154	VII. 2. 7	6	24
155	VII. 2. 8	6	25
156	VII. 2. 9	5	26
157	VII. 2. 10	5	27
158	VII. 2. 11	5	28
158	VII. 2. 12	5	29
159	VII. 2. 13	5	30
160	VII. 2. 14	12	31
161	VII. 2. 15	27	32
165	VII. 2. 16	14	33
167	VII. 3. 1	25	34
170	VII. 3. 2	15	35
173	VII. 3. 3	9	36
174	VII. 3. 4	8	37
176	VII. 3. 5	8	38
177	VII. 3. 6	7	39
178	VII. 3. 7	7	40
179	VII. 3. 8	7	41
180	VII. 3. 9	6	42
181	VII. 3. 10	5	43
182	VII. 3. 11	5	44
183	VII. 3. 12	4	45
184	VII. 3. 13	4	46
185	VII. 3. 14	4	47
185	VII. 3. 15	4	48
186	VII. 3. 16	4	49
187	VII. 3. 17	4	50
187	VII. 3. 18	3	51

Page	Mandala, Anuvaka and Sukta	No. of Stanzas in the Sukta	Serial No. of the Sukta in the Mandala
188	VII. 3. 19	3	52
188	VII. 3. 20	3	53
189	VII. 3. 21	3	54
190	VII. 3. 22	8	55
191	VII. 4. 1	25	56
194	VII. 4. 2	7	57
195	VII. 4. 3	6	58
196	VII. 4. 4	12	59
198	VII. 4. 5	12	60
200	VII. 4. 6	7	61
201	VII. 4. 7	6	62
202	VII. 4. 8	6	63
203	VII. 4. 9	5	64
204	VII. 4. 10	5	65
205	VII. 4. 11	19	66
207	VII. 4. 12	10	67
209	VII. 4. 13	9	68
210	VII. 4. 14	8	69
211	VII. 4. 15	7	70
212	VII. 5. 1	6	71
213	VII. 5. 2	5	72
214	VII. 5. 3	5	73
215	VII. 5. 4	6	74
216	VII. 5. 5	8	75
217	VII. 5. 6	7	76
218	VII. 5. 7	6	77
219	VII. 5. 8	5	78
220	VII. 5. 9	5	79
221	VII. 5. 10	3	80
221	VII. 5. 11	6	81
222	VII. 5. 12	10	82
224	VII. 5. 13	10	83
226	VII. 5. 14	5	84
227	VII. 5. 15	5	85

Page	Mandala, Anuvaka and Sukta	No. of Stanzas in the Sukta	Serial No. of the Sukta in the Mandala
228	VII. 5. 16	8	86
229	VII. 5. 17	7	87
230	VII. 5. 18 ✓	7	88
231	VII. 5. 19	5	89
232	VII. 6. 1	7	90
233	VII. 6. 2	7	91
234	VII. 6. 3	5	92
235	VII. 6. 4	8	93
237	VII. 6. 5	12	94
238	VII. 6. 6	6	95
239	VII. 6. 7	6	96
240	VII. 6. 8	10	97
241	VII. 6. 9	7	98
242	VII. 6. 10	7	99
244	VII. 6. 11	7	100
245	VII. 6. 12	6	101
246	VII. 6. 13	3	102
246	VII. 6. 14	10	103
248	VII. 6. 15	25	104

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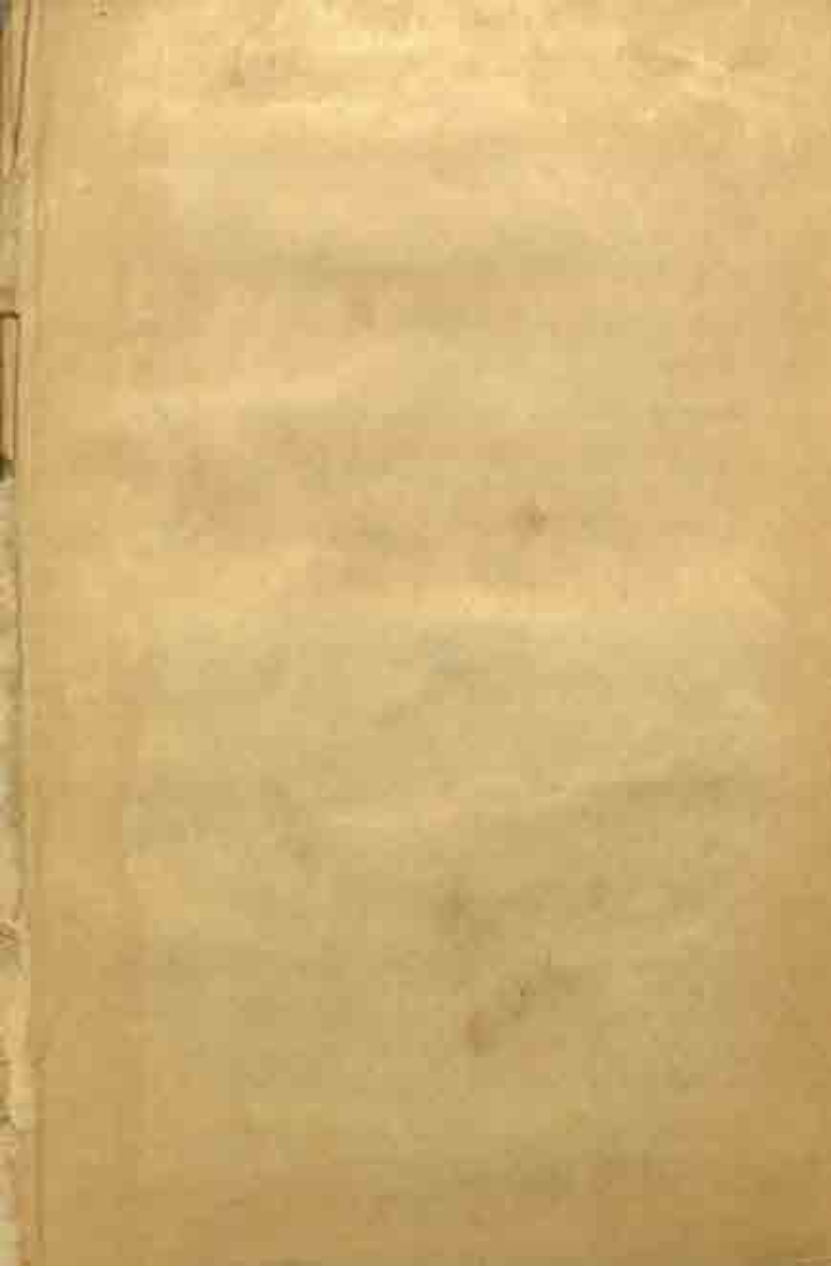
MANDALA, ANUVAKA AND SUKTA.—VI and VII (com-
plete).

ASHTAKA.—Fourth, last Sukta of the fifth Adhyaya to
Ashtaka Sixth, four Suktas of the seventh Adhyaya.

CORRECTIONS.

On page 4, line 18, for *in the city* read *in a city*.

On page 48, line 26, for *Turvaa* read *Turvasha*.





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